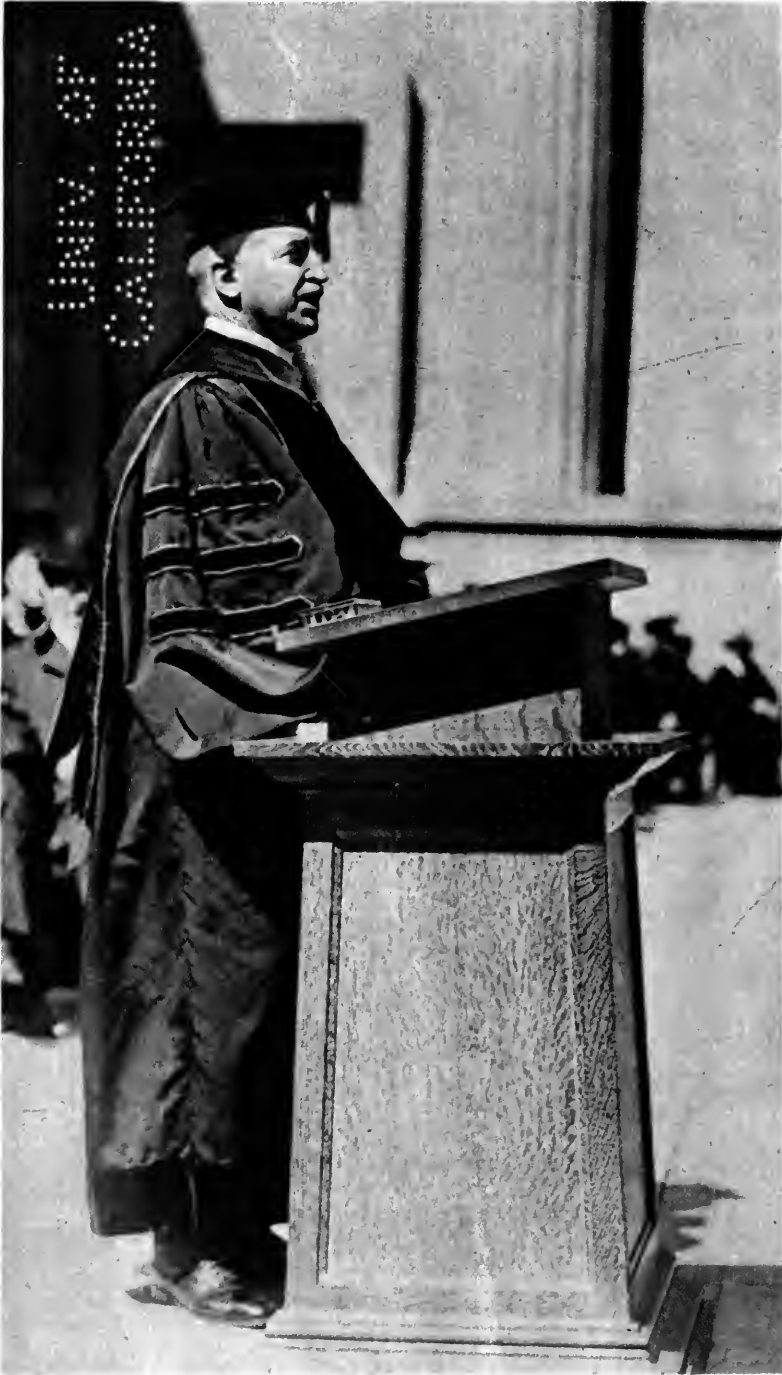


University of California
Psychology Laboratory

INAUGURATION
OF
DAVID PRESCOTT BARROWS

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PLATE 1



UNIVERSITY OF CALIFORNIA

INAUGURATION
OF
DAVID PRESCOTT BARROWS
AS
PRESIDENT OF THE UNIVERSITY

WEDNESDAY, MARCH 17

TO

TUESDAY, MARCH 23

1920



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COMMITTEE ON THE INAUGURATION

LEON JOSIAH RICHARDSON

Professor of Latin, Director of the University Extension Division

CHARLES GILMAN HYDE

Professor of Sanitary Engineering

LOUIS JOHN PAETOW

Professor of Medieval History

CHARLES EMANUEL MARTIN

Lecturer in International Law and Political Science

Secretary of the Bureau of International Relations

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- Plate 1. PRESIDENT BARROWS DELIVERING HIS INAUGURAL ADDRESS.
- Plate 2. GOVERNOR STEPHENS PRESENTING PRESIDENT BARROWS TO THE
CONVOCATION.
- Plate 3. FACULTY AND DELEGATES GREETING PRESIDENT BARROWS.

ON February 7, 1919, President Benjamin Ide Wheeler addressed to the Board of Regents his resignation of the presidency of the University, and on July 15 he formally retired from the office which he had held for approximately twenty years, to become President Emeritus. Dr. David Prescott Barrows was appointed President of the University, by unanimous vote of the Board of Regents, on December 2, 1919, and entered immediately into the active performance of the duties that were laid upon him. His formal inauguration as President took place at the fifty-second annual celebration of Charter Day, Tuesday, March 23, 1920. The general programme of the Inaugural and Charter Day Celebration, which began on Wednesday, March 17, was in large part devoted to a study of international problems involved in the relations of the United States of America with the peoples of the Pacific.

GENERAL ORDER OF EVENTS
AND
CHARTER DAY INAUGURAL EXERCISES

GENERAL ORDER OF EVENTS

Wednesday, March 17

- 8:30 P.M. Concert. Chamber Music Society of San Francisco—
Auditorium, Wheeler Hall.

Thursday, March 18

- 4:00 P.M. Address by Dr. TASUKU HARADA, Former President of
the Doshisha University, Japan—Auditorium, Wheeler
Hall.
8:00 P.M. Concert by ALFRED CORTOT, French pianist—Harmon
Gymnasium.

Friday, March 19

- 4:00 P.M. Lecture by MAURICE MAETERLINCK—Greek Theatre.
7:00 P.M. Annual Phi Beta Kappa Dinner and Initiation—Town
and Gown Clubhouse.

Saturday, March 20

- 2:30 P.M. Festival Concert. San Francisco Orchestral Society—
Greek Theatre.
Conductor: Vladimir Shavitch.
Soloists: Alice Gentle, Soprano.
Tina Lerner, Pianist.
Lawrence Strauss, Tenor.
8:00 P.M. Reception to President and Mrs. BARROWS, given by the
Berkeley Post of the American Legion—Hearst Hall.

Sunday, March 21

- 3:00 P.M. Address by Dr. PAUL SAMUEL REINSCH—Auditorium,
Wheeler Hall.
4:00 P.M. Half-Hour of Music—Greek Theatre.
Kajetan Attl, Harpist, with the San Francisco Sym-
phony Orchestra.
4:00-6:00 P.M. President and Mrs. BARROWS received the Delegates—
President's House.

Monday, March 22

- 2:30 P.M. Address of Welcome to Delegates—Dean MERRIAM,
Auditorium, Wheeler Hall.
4:00 P.M. The Faculty Research Lecture.
Subject: Color and Molecular Structure.
Lecturer: Professor G. N. LEWIS.
Room 300, Chemistry Building.
7:00 P.M. Dinner tendered to President BARROWS and the Dele-
gates from foreign countries by the San Francisco
Chamber of Commerce—Palace Hotel.

Tuesday, March 23

- 10:30 A.M. Inaugural and Charter Day Exercises, Governor WILLIAM
D. STEPHENS, President of the Regents, presiding—
Greek Theatre.
4:00-6:00 P.M. President and Mrs. BARROWS received the Members of
the Faculty, Alumni, Delegates, and Guests of the
University—University Library.
7:00 P.M. Alumni Banquet—Hotel Oakland.

CHARTER DAY INAUGURAL EXERCISES

Governor WILLIAM DENNISON STEPHENS presiding

Academic Procession

Processional March

UNIVERSITY ORCHESTRA

Stricklen

Invocation

Bishop ADNA WRIGHT LEONARD

Song: *Hail to California*

STUDENTS OF THE UNIVERSITY

Gifts to the University

Oratorio Selection: *The Heavens are Telling*

Haydn

UNIVERSITY CHORUS AND UNIVERSITY ORCHESTRA

Addresses of Greeting to the President of the University

REPRESENTATIVES OF THE DELEGATES, ALUMNI, AND FACULTIES

Presentation of the President of the University

Governor WILLIAM DENNISON STEPHENS

President of the Regents

Inaugural Address

President DAVID PRESCOTT BARROWS

Hymn: *O God, our Help in Ages Past.*

Benediction

ADDRESSES

THE NEW SPIRIT OF JAPAN IN POLITICAL
RECONSTRUCTION

AN ADDRESS DELIVERED BY DR. TASUKU HARADA, FORMER
PRESIDENT OF THE DOSHISHA UNIVERSITY, JAPAN,
IN THE AUDITORIUM OF WHEELER HALL,
THURSDAY, MARCH 18, 1920.

PRESIDENT BARROWS. I am very pleased to announce that we shall be addressed this afternoon by Dr. Tasuku Harada, who until quite recently has been President of the Doshisha University at Kyoto, in Japan. Doshisha University is an institution of interest to Americans. It was founded years ago by a heroic young Japanese, who, soon after the opening of Japan to intercourse with the western world, came to this country, received his education at Amherst, I think, originally, and secured American support for the establishment in Japan of the institution which has come to be known as Doshisha University at Kyoto. Dr. Harada is himself an alumnus of Yale University. He has been renewing his acquaintance with this country, having been here repeatedly before, and has been speaking to interested audiences. He has given the Lowell Lectures at Cambridge, and has repeated the same course of lectures recently at Pomona College. We are privileged to hear him this afternoon. He is to speak to us upon the interesting subject of "The New Spirit of Japan in Political Reconstruction." I take great pleasure in introducing to you Dr. Harada.

Dr. HARADA. *Mr. President, Ladies, and Gentlemen:* It is with a sense of great honor and pleasure that I have accepted the kind invitation of the President of this

University to speak from this platform. I am going to speak this afternoon on political and social reconstruction in modern Japan, and I may remind you that this is one of a series of lectures which I gave in the Lowell Institute in Boston.

“The development of Japan in the course of the past forty years has been something altogether unprecedented in human history. Even Europeans who witnessed, close at hand, the changes that were taking place by no means fully appreciated what was going on under their own eyes. The transformation from feudalism to modern capitalism, which has not been achieved in the most advanced European countries within a period of four hundred years, was accomplished in Japan in a tenth part of that time. From first to last, the whole story has been most dramatic. A people described, not fifty years ago, by one of the shrewdest of our ambassadors as ‘highly intelligent children,’ became, between 1870 and 1910, one of the great powers of the world; fighting, negotiating, treaty-making, manufacturing, trading on at least equal terms with European nations, from whom in that short space of time they had learnt all the essentials of modern military and industrial life.’

I quote this description of the growth of Japan from H. M. Hyndman’s recent book, “The Awakening of Asia.” I do so purposely because I wish to let some other than myself give an estimate of the modern development of my native land and because I believe it represents what fair-minded people outside of Japan think of our people. But, as you know, Japan is not a new country or a young nation. Her history dates from many centuries back of the Christian era. The first Emperor, the direct ancestor of the ruling dynasty, reigned, it is said, in the seventh century before Christ, that is, in the days of Jeremiah or

Ezekiel of Bible history. I have no time here to dwell on the history of Japan, or on the inhabitants or the geographical aspects of the land which was for many centuries isolated from and nearly unknown to the western world.

The modern history of Japan begins with the so-called "Restoration" of fifty-two years ago, which marks the watershed dividing the old and the new Japan. It was a revolution by which the sovereignty was restored to the royal throne from the Shogunate which assumed the active political power for many centuries. It brought the unification of the whole empire under a central government, abolishing the feudal system which had partitioned the country into more than three hundred larger or smaller states. The war between China and Japan of 1894-95 and the Russo-Japanese war of 1904-1905 were acid tests of Japan as a nation. She fought against her older or stronger neighbors for the sake of her self-preservation, and revealed in a marked degree the strength and the spirit of New Japan as she has been trained in modern methods. These two events have naturally given the people a real national consciousness, as a united nation, for the first time in their history.

The Restoration was the greatest revolution Japan has ever witnessed, socially as well as politically. For nearly three hundred years preceding that event Japan had adhered to the policy of sealing up the country and excluding the alien. Tranquility ruled the whole domain, both far and near. This isolation, therefore, was not altogether harmful—it helped, on the contrary, the development of the feudal system with its manifold aspects, and to a great extent the culture of art and literature. The Samurai, the knights or gentry class attached to the various clans, had become an institution. In citadel cities

and towns were established schools for their literary and military education, and they flourished, the whole being crowned with a University Hall in Yedo, now Tokyo. The customs and manners and etiquette of social intercourse were cultivated in detail, attaining a high degree of delicacy as well as elegance, as seen, for instance, in the elaborate ceremony of tea-drinking and the exquisite performance of the *no* dance—and I might digress to say that “no” is the name of a dance. In a word, the real background of modern Japan may be found in this period of the Tokugawa Shogunate.

For ten years before the coming of your Commodore Perry in 1853 and ten years after, Japan was passing through a period of agony and struggle which has given a new birth to the nation. It was in this period that Japan produced a remarkably large number of ambitious statesmen and masterful leaders in various walks of life, men of self-sacrificing zeal for their country. Parallels of such a panorama of great characters may be found in England's history during the reigns of Elizabeth and Victoria, and in the United States of America after the Civil War. Iwakura, Okubo, Kido, Katsu, Ito, Okuma, and Yamagata, among statesmen; Saigo, Togo, Nogi, Oyama, among generals and admirals; Iwasaki and Shibusawa in business administration; Fukugawa and Neeshima in education, were the pioneers in the progressive and liberal development of Japan during the early decades of the Meiji era. Some of them are still living.

The late Meiji Tenno, the Emperor, was, I believe, one of the greatest, if not the greatest, of the characters Japan has produced in all ages. It is not because he occupied a majestic throne, nor because he came in an opportune moment of the nations rise, that I say this. His personality was, I believe, far greater than the crown

he wore. The testimony of the ministers and courtiers who served him intimately for many years, and especially hundreds of thousands of poetical stanzas composed by him day after day through many years and now compiled into many volumes, reveal most clearly his high ideals, his good judgment, and his profound knowledge of human life.

He was, of course, associated with a number of able men in his administration, but he was the one who ruled over them all, with the utmost impartiality and unusual wisdom. It is said he seldom expressed a premature judgment, but, once decided, he never altered the path he chose. Rigorously simple and frugal himself, magnanimous toward the people, always progressive yet constructive and optimistic, he was the fittest sovereign with whom heaven blessed the new era of Japan. It was natural enough that at the death of the Emperor the sorrow and grief of the people were profound beyond expression and lasting. The royal mausoleum in Momoyama, near Kyoto, is the Mecca of endless pilgrimages even unto this day. Uyehara, the author of "The Political Development of Japan," says of him: "In spirit and sentiment, the Mikado was the *paterfamilias*, and the people were the members of his household, and this attitude was, as a rule, maintained between the sovereign and his subjects." It was specially true in the case of the late Emperor, who said:

"Oh, God in heaven!
If there be a deed of sin,
Thy wrath to merit,
Punish me; the people spare,
All are children of my care."

It was the Emperor Komei, the father of Meiji, who is said to have fasted and prayed for the country in its turbulent hours, his supplication being that his life might

be accepted as a substitute for the safety of his country. That a sentiment of the same kind prompted the late Shogun to resign his position of authority is to be seen in a remarkable memorial he presented to the Mikado at the Restoration. He said in that memorial: "It is earnestly believed by your servant that the interest of the country may be best advanced and its position best maintained among the nations of the world by the awakening of public opinion and by the patriotic and unanimous coöperation of all." In accepting the Shogun's resignation and assuming for himself the reins of government, the Emperor proclaimed to his subjects that it was his will to establish the new government on the basis of the first Emperor Jimmu, and to share his fortune with all the people by having each contribute toward the fair and proper discussion of public affairs, without any distinction of civil or military profession.

The resignation of the Shogun was followed by that of the feudal nobles, who voluntarily surrendered all their hereditary rights of caste because they believed the welfare of the country demanded such action. Millions of Samurai of various clans then followed the example of their superiors, relinquishing their favors and privileges and contenting themselves with being treated on an equality with the common people. This is what Sir Oliver Lodge called the public spirit of Japan—and I quote from his book on "Modern Problems": "Witness the magnificent spectacle of Japan today, the state above the individual, common good above personal good, sacrifice of self and devotion to the community—these great qualities, on which every nation has risen to glory, were never displayed more brightly in the history of the world than before our eyes. It is a nation which is saturated and infused with public spirit, the spirit of the race,

enthusiasm for the community and for the welfare of humanity. This is the spirit which elevates cities. It is this which makes a nationality. It is this which will some day renovate mankind."

The way had thus been prepared for the installation of the new government. The principles that guided the new government under this Emperor have been most clearly expressed by the Emperor himself in the Royal Proclamation issued soon after his inauguration. This I may call the Magna Charta for the government and the people of the New Japan.

"On the fourteenth day of the third month of the first year of Meiji (March 14, 1868) His Majesty the Emperor, being present at the Shishin Temple of the Palace, declared the fundamental principles of the Restoration:

"First. An assembly shall be organized on a broad basis. All policies (of the state) should be decided by public opinion.

"Second. Both government and people shall be united in one heart. Every undertaking should be pushed with vigor.

"Third. Civil and military classes and also commoners shall each carry out their aims without distinction. It is necessary that the spirit of the nation shall not be tired out.

"Fourth. Mean usages of the past should be destroyed. All things shall be founded on the universal law (or way) of heaven and earth.

"Fifth. Knowledge should be sought in the wide world. Foundations of the royal realm shall be firmly established."

Kawakami, the author of "Japan in Peace," says: "The direct occasion for this remarkable proclamation was the advent of the black ships, those monstrous leviathans from the West, threatening the coasts of Japan. Confronted by the danger of foreign domination, the far-seeing leaders who had been assisting the Mikado considered it imperative to abolish the caste system, raze the political barriers which had separated the various classes from one another, and thus mould the country

into one harmonious whole. They believed this reform to be the first requisite of national efficiency."

To begin with, the new government abolished the distinction of classes among the people—Samurai, peasants, artisans, and merchants, although the name "Samurai" has been kept as a nominal title for the descendants of all military classes. It is true that the peerage or "flowery class" is still in existence, consisting of feudal nobles and new nobilities established in the new regime, but the peerage, up to the highest rank of "prince," is open to any one whose merits have been recognized by the government, as in the case of Princes Ito and Yamagata, who have been gradually promoted from among the ordinary class of Samurai to the highest rank of prince.

Let me quote a few passages from the "History of the Japanese People," by Brinkley: "Meanwhile the government," he says, "has been strenuously seeking to equip the people with the products of Western civilization. It has been shown that the men who sat in the seats of power during the first decade of the Meiji era owed their exalted position to their own intelligent superiority and far-seeing statesmanship." At the same time, the advancement of modern Japan is in no small degree due to the aid given by the foreigners in the employ of the new government. "In general," he goes on to say, "the direction of the work was divided among foreigners of different nations." You may be interested to know this division of labor. "Frenchmen were employed in revising the Criminal Code and in teaching strategy and tactics to the Japanese army. The building of railways, the installation of telegraphs and of lighthouses, and the new navy, were turned over to English engineers and sailors. Americans were employed in the formation of a postal service, in agricultural reforms, and in planning

colonization and an educational system. In an attempt to introduce occidental ideas of art, Italian sculptors and painters were brought to Japan. And German experts were asked to develop a system of local government, to train Japanese physicians, and to educate army officers.”

This was the beginning of the reconstruction of New Japan. But the work of reconstruction on the new basis was not completed in a moment. It has been carried out gradually and deliberately. And to describe briefly a few of the steps that have led to the realization of the present political condition, I may mention some of the more important events. Within a period of a few months after the declaration of the oath a deliberative assembly was established by the new government. Its members were not appointed by the government but by the local governments—and the declaration of the oath was a royal proclamation. In 1875 the so-called senate was created as the forerunner and in preparation for the opening of a national assembly. In 1878 local assemblies were convened, one in each prefecture. These and other steps of self-government prepared the people for the declaration of the new constitution of 1889.

I have not the time to speak fully about the situation, but the Imperial Diet, according to the Constitution, consists of two houses, the House of Peers and that of the Representatives. The former corresponds to the House of Lords and the latter to the House of Commons in Great Britain. The seats in the House of Representatives number 381. The right of suffrage for the election of members of this house is granted to Japanese male subjects of twenty-five years of age or more who pay a direct national tax of three yen, which is about a dollar and fifty cents. Every Japanese male subject who has attained the age of not less than thirty years is eligible to election,

excluding, of course, those who are mentally incapacitated or are deprived of civil rights.

Thus the constitutional monarchy has been established and has been in practice for the past thirty years. But you must not think that Japan has always had fair sailing. Let me mention some of the adverse currents that have counteracted the development of the country. Soon after the Restoration, conservatives gathered their forces, especially in the southwestern prefectures, where they joined with other complainers against the government. Fortunately these forces were stamped out with the fall of the Saigo Rebellion. Next the opposition turned out to be radical. In fact as early as 1874 a number of the politicians of the time addressed a memorial to the government and requested the establishment of a representative system of government. It is thus to be noticed that the liberal movement in Japan is not so recent as many people suppose.

Later in the seventies and eighties a political organization to urge the establishment of a national assembly was started in various prefectures, and the struggle between the opposing factions went on for more than two decades before the Constitution was proclaimed in 1889. It was in those days that the revolutionary ideas of the French took strong hold on many young men. Histories of the revolution in France and the translation of Rousseau's "Social Contract" and similar literature were widely read and admired. The politicians and young men loudly clamored for freedom and popular rights. Under such circumstances the government, frightened by this ultra-radical movement, inclined itself to a reactionary policy of a distinctly conservative nature. I am therefore obliged to say that, to the regret of many friends of progress, the Meiji government, which started its career with

such a splendid outlook toward democracy, now moved backward, particularly in the administration of political affairs. And it is especially to be deplored that such a reactionary spirit, largely influenced at that time by the political theories of German writers, was exerted at the moment when the new constitution was taking form in the hands of the government leaders.

It was in those days of the eighties that the cry "Preserve the spirit of Japan," or "Japan for the Japanese," resounded through the land. Magazines and books were published to aid this propaganda, and were widely circulated. It has considerably hampered the Anglo-Saxon influence of earlier days, as well as the religious work of Christian missionaries, which had been moving on by leaps and bounds for some years past. One of the most prominent victims of the reactionary movement among scholars is Dr. Hiroyuki Kato, later the President of Tokyo Imperial University and the author of "The Natural Right of Man," who confiscated his own book and became a defender of Prussian political theories.

The universities have been greatly influenced by German ideas of *Kultur*. The army, which was at first modeled after the French, has been gradually Germanized. German method, with its exact precision and comprehensive organization, appealed strongly to the young minds of Japan, as it did, if I mistake not, to many Americans before the war. Japanese students flocked to German universities and later occupied important positions in the government and in the institutions of higher learning.

However, in order to understand the reason for this reactionary movement, you have to remember the political and economic situation of Japan twenty or more years ago. "The compelling cause," says Dr. Sidney Gulick,

“for the collapse of the Anglo-Saxon democratizing influence was Japan’s discovery of her own danger, both political and economic. The governments of Europe, she saw, were organized on a basis of force rather than of right. She saw them engaged in world-wide rivalry for the possession of those countries which were weak, backward, and unable, by physical force, to defend themselves from European aggressors. The native peoples of the Americas, of Africa, of south and north Asia, and of all the Pacific Ocean, had already been swallowed up by the aggressive white races of Europe. In the Far East, China and Japan alone remained unappropriated. This discovery brought a horrible chill to every thoughtful Japanese. Not her intrinsic civilization nor her attainments in appreciating or appropriating the moral, intellectual, and political achievements of the most advanced nations of the West would of themselves protect her from the engulfing swirl of European militant domination. Only by her own military might could she hope to confront their military might and maintain her independent right. They saw that ‘preparedness’ was essential to safety in such a world as Europe had created.”

Had it not been for military protection, what might have been the present state of Japan? Professor John Dewey—and Professor Dewey is of Columbia University and has visited the Far East—very recently wrote: “It was European imperialism that taught Japan that the only way in which it could be respected was to be strong in military and naval force.” And, further on, he says: “Until the world puts less confidence in military force and deals out justice internationally or on some other basis than command of force, the progress of democracy in Japan will be uncertain.”

Now, one event that has counteracted the German tendency occurred in 1902. I refer to the Anglo-Japanese alliance. And this Anglo-Japanese alliance, which obliged Japan to take the side of the allies in the beginning of the world war, really, I believe, saved our country from many temptations in the world war. But the dramatic ending of the war and the downfall of the Central Powers of Europe had an especially fortunate psychological effect upon the Japanese mind. The appalling catastrophe of German militarism and the victory in the war of democratic nations were nothing less than a revelation to the militaristic people of Japan. The liberal movement on the contrary has gone forward with amazing speed since the close of the great war—yes, it began even before the armistice. The people are clamoring for more liberty and more rights. Laborers are slowly but surely awakening to consciousness. I believe the most hopeful thing in Japan is the rising tide of the liberal movement in political and other spheres. There are of course conservatives, but the liberals are leading.

It is significant that among the leading spirits in the liberal movement are a number of Christian professors, publicists, and journalists. The Christian Church has always supplied a disproportionate share of the leadership and the motive power for liberalism and reform in modern Japan. And since the armistice it has uttered through the Federation of Churches a striking pronouncement interpreting to the nation the meaning of the war and pointing out the dangers of democracy when it is separated from its nursing mother, Christianity. Let me quote one sentence from that pronouncement: "Today a new situation lies before us. The idea of democracy is spreading like a swelling flood, with irresistible force.

Humanity is to be revolutionized and society reconstructed from its very foundation. This, indeed, is a world force, and nothing can halt it. This tendency, however, if left to itself, may be attended with danger.”

For the first time in Japan a commoner, Mr. Kei Hara, became the prime minister. With him was associated Viscount Uchida, also originally a commoner and once a student in Doshisha, whose wife was a graduate of the girls' school of the same university as well as of Bryn Mawr College in America. Mr. Tokonami, the minister of the interior, is also a commoner, a broad and liberal-minded statesman. One of the first moves of the new cabinet was the revision of the new constitution in regard to the extension of franchises—that is, the amount of tax as a qualification for voting was reduced from ten yen to three yen, or from about five dollars to a dollar and a half. Military rules in Kwantung Peninsula, Korea, and Formosa have been abolished, and a new spirit of democracy manifests itself in many other ways. But I think you will have noticed from the papers that an agitation is going on in Japan for universal suffrage, that is, the extension of the franchise to all male subjects over twenty-one years of age. So I may say the people at the present time are far in advance of these liberal government leaders.

That the status of women holds an important place in the social reconstruction of any country goes without saying. I believe I may say that the position of women in Japan has never been so low as in other countries in Asia. They have always had more freedom and responsibility at home, and in society as a rule they have had more liberty of action than their Asiatic sisters. In ancient times we find not a few women taking a prominent part in affairs or attaining literary fame. Of one hundred and twenty-four sovereigns in all, we have had nine female

sovereigns, the last one reigning in the eighteenth century. The introduction of Buddhism and Confucianism, however, did not improve, but degraded, the position of women in Japan, for, as you know, Oriental religions have had a tendency to look down on women as inferior beings and to treat them accordingly.

Now, to show that tendency, I am going to quote here from a writer who has summed up all the leading tenets of Confucius regarding women—and Confucian ethics were the standard of morality for many hundred years, as you know. First: Women are naturally inferior to men. Second: The education of women should be restricted to elementary reading and writing. Third: Woman's primal duty is obedience. Fourth: Men and women above seven years of age shall not sit together—that would not apply for a coeducational institution. Fifth: Woman shall have no voice in selecting her husband. Sixth: The husband shall have the absolute right to rule the wife. Thus the woman was literally given in marriage by her family, and when married, had to render absolute obedience to her husband's parents. Whatever property she brought became the possession of her new family. And there were seven reasons recognized by custom for any one of which she could be sent back, divorced, to her father's household: barrenness, adultery, disrespect to her father-in-law or mother-in-law, loquacity, theft, jealousy, and foul disease. The astonishing thing is that nothing has been said of man's duty to his wife.

But with the appearance of Western influence at the dawn of the Meiji era great changes began in the social and family life as well as in business and politics. Many elements of the old patriarchal systems are of course in evidence today. But there is no doubt that the principle

of individualism is steadily gaining ground. The present civil codes were compiled after years of careful study and became operative on the 16th of July, 1898. By the new legislation marriage is recognized as an act requiring much formality and is legalized upon report to the proper government registrar. In securing divorce mutual consent and judicial decision are recognized as conditions. And women are entitled to own their own property after marriage.

Now one of the great factors in promoting the position of women is education. The education of women made wonderful progress within the last two decades. It was only forty or fifty years ago, I remember, that a girl was considered masculine and unwomanly if she were able to read and write beyond a few poems. Nowadays all girls of school age are under compulsory education in the primary schools and there is no distinction between sexes. Above the primary education there are three hundred and twenty middle schools, counting only the government schools, for boys, and three hundred and sixty-six of these high schools for girls. There are two higher normal colleges for women, one privately endowed university, and several schools of college grade, missionary and other private institutions. There are 1778 teachers in kindergartens, and of course all of them are women. Nearly half of the 42,423 primary school teachers also are women, and the number is increasing yearly. The granting of licenses for women physicians began in 1884. Hundreds of them are practicing medicine now. In one medical college for women in Tokyo alone more than three hundred students were enrolled last year. In two of the imperial universities women are allowed to be matriculated. Two of them have received recently the Gakushi title, corresponding to your bachelor's degree. It may be

very insignificant from the American standpoint, since you have so many colleges for women. But you must remember it is not very long since English and German universities first granted to women equal privileges with men. Thus the activity of women, which was entirely confined to the home in the old regime, is gradually broadening out to include many lines. As the woman of the West, so is the modern Japanese woman progressing in thought and action.

Another sign of the times is the awakening of Japan to social problems. The rice riot of a year ago last summer was a very significant event in modern Japan. Strikes of all sorts are at present a matter of almost daily occurrence. There were in 1916 108 strikes; in 1917 there were 397; and in 1919 I should not be surprised if the number has tripled. The eight-hour-day rule has already been put into practice for railway men under government administration and by at least one large spinning company in Osaka. The chamber of commerce at Osaka, the center of industry in Japan, has passed a resolution recommending this principle.

In commenting on the International Labor Conference in Washington, in November of last year, a daily paper of New York remarked: "Nothing could better reveal the Japanese spirit of today than the varied and overwhelming group of experts, advisers, and correspondents which Japan has sent to the Conference. In numbers, they have exceeded any other national representation."

The Japanese government, it is reported, proposes the establishment of two bureaus, a labor bureau, directly under the control of the premier, and a social affairs bureau, under the home office.

From these brief descriptions of the development of Japan, I think you will allow me to say that the spirit of

humanity, or the spirit of democracy, the principles that underlie the very foundation of modern civilization, are gradually but steadily taking hold of the soul of Japan. She could no longer stay out of the international whirlpool, either in commercial and industrial matters, or in the concerns of the social and moral life of the nation. She is confronted by all kinds of serious problems, some national and peculiar to herself, but others universal and common to all advanced nations.

In conclusion, let me say: To many people, it seems to me, the name "republic" sounds like a blessed state of the millenium, while to many "monarchy" suggests a nation oppressed under the burden of militarism. But no one will believe that the English people enjoy less freedom than do the Portuguese under the forms of republican government, nor are the people of the Mexican republic nearer to the millenium than the people of the kingdom of Belgium.

I think it was Dr. Lyman Abbott who said, "Democracy is more than a form of government; it is a spirit of life." The spirit of democracy, allow me to say, is not a monopoly of the republican form of government. To my mind, the old spirit of loyalty of the Japanese and the new spirit of democracy are not necessarily mutually exclusive. The new spirit of internationalism and universal brotherhood, absorbing the old spirit of loyalty, will, I am sure, win the day, for the same reason that the great war ended in the victory of truth, justice, and humanity.

THE RESPONSIBILITIES OF EDUCATIONAL INSTITUTIONS FOR THE FUTURE AMERICAN POLICY IN THE PACIFIC

AN ADDRESS DELIVERED BY DR. PAUL SAMUEL REINSCH
IN THE AUDITORIUM OF WHEELER HALL,
SUNDAY, MARCH 21, 1920.

DR. JOHN C. MERRIAM. During this week we celebrate the fifty-second anniversary of the University. We also celebrate the beginning of another epoch in the history of this institution, marked by the introduction into the presidency of Dr. David Prescott Barrows. In this period which is before us we realize the unmistakeable need for the leadership of men who have concerned themselves with world affairs and especially for the guidance of those who know particularly well the affairs of the Pacific region in which our first responsibility lies. During this week we shall give large place to consideration of matters which concern the world problems of the Pacific region. It is therefore with the greatest of pleasure that we have found it possible to have with us today Dr. Paul Reinsch, former Envoy Extraordinary and Minister Plenipotentiary to the Republic of China. Dr. Reinsch is to address us today on "The Responsibilities of Educational Institutions for the Future American Policy in the Pacific." I introduce to you Dr. Reinsch.

DR. REINSCH. *Ladies and Gentlemen:* With your permission, I shall take a rather broad view of the subject that has been assigned for this discourse. The occasion which brings us here today, the beginning of a new

administration in the University of California, coincides with the opening of a new vista on the development of mankind, consequent upon the ending of the great war with all its suffering and sacrifice. If this war has left a permanent heritage, it must surely be found in a higher valuation of humanity in comparison with the mechanism of civilization which is merely its instrument. Indeed, the mechanism which was set in motion in the course of the war was itself astounding, and a remarkable proof of the genius of mankind in overcoming unbelievable difficulties. But the sense of all our efforts and sacrifices during the war was to counteract and destroy the effect of mere mechanism; we were menaced by the most perfect mechanical organization the world has ever seen. Against this soulless sublimation of brute force, humanity has successfully asserted itself. It has remained dominant, undaunted in joint effort and individual sacrifice. Still living as in a daze after these experiences, we yet are confident that this victorious assertion of humanity is a permanent achievement, one that may compensate for all the sacrifices of the war. But we must in turn ourselves be on our guard not to be conquered anew by the spirit of dead mechanism and soulless efficiency. Humanity must continue to assert itself and we must emphasize in all action and all relations the human and humane element.

It is in view of this situation that our contact with the Far East is at the present time of special interest. China, the great mother of Far Eastern civilization, has an important lesson to teach. In this we are thinking of the permanent China, of the China of thirty generations, which has evolved a system under which hundreds of millions of men could live together in peace and equity for these thousands of years. The essential element of this civilization is its humanism, the fact that personal

human relations rather than abstract principles of legality form its foundation. The family, the clan, the business partnership, the guild, the official group, the intellectual family of teacher and pupils, these have been the essential things in Chinese life. There has been evolved a system of infinitely delicate personal adjustments, accompanied by great mutual consideration; a high sense of personal dignity, expressing itself in outward manners; and chiefest of all a system of personal equity, alive among the people, by which all relations between man and man are adjusted.

With respect to outward methods China has comparatively little to teach us, but with respect to this fundamental fact of what humanity and social relationship mean, a great deal. What she has to teach is not esoteric; there is nothing of "subliminal essence," of "the sempiternal flux of spiritual powers"; there is nothing of that of which there is so much in Hinduism and in which Hinduism has made its chief contribution. All Chinese thought is founded upon common sense, elaborated into human relationship—simple, everyday, human wisdom, clear and constant, judging conduct and character, making for the keenest judgment of men. To it is applicable the philosophy of the "Leaves of Grass" rather than the more abstruse and abstract philosophies of India or the "Critique of Pure Reason." The simple growth which we observe in nature, quiet, unobtrusive—that, too, is the last word of Chinese social life. No fundamental convulsions, although there may be unrest on the surface; no dramatic strummings on the political stage, but a quiet day-by-day growth.

And think of the relations with the past living in this society, which is bound together by the individual memories of men and women connecting them with a distant

past, remote as the age of Charlemagne, Caesar, or Romulus, brought right to the door of the present. Recently I met a Chinese gentleman in the capital of an interior province and asked him where his home was. He replied, "We are living at present at Taiku, but our home is in Shantung Province." When I asked, "How long since you have come to this province?" he said, "It is about six hundred years." His family home was still Shantung, and he looked upon himself as a comparatively recent sojourner in the Province of Shansi. That gives us some idea of how family history and connections to the remotest times enter into the daily life, fortifying those humane and human relationships which I have pointed out.

Thus it is also with the expression of Chinese civilization in art. Chinese do not reason very much about this, but they look upon art as something very much more than the mere decoration of walls. They know that it is the supreme expression of humanity. Their art is impersonal and human, at the same time dealing with the permanent aspects of life and experience. But when you consider that their art of painting is merely the development of handwriting, you will realize how close artistic expression stands to their personality. You can imagine, considering handwriting alone, how much of human character can express itself in the tracing of those complicated word signs. In fact, Chinese writing is as interesting as any art. The force, deliberation, the finesse, with which the stroke is made, whether it is all done with the hand of a Franz Hals, in bold strokes, or whether it is delicately worked out, more slowly—from the handwriting the experts immediately read the character and the aesthetic philosophy of the individual who has traced it. Chinese painting is simply an extension of handwriting. The

word for "paint" is "write." My small boy astonished me by coming to me and saying, "Write me a big lion." I did not know why he used this word, but I found out later that "write" and "paint" or "draw" mean the same thing in Chinese, and he had translated the Chinese word.

Chinese art is not personal in the sense of being subjective. It does not express moods, it does not lend itself to eccentricities and fads. It dwells upon permanent, fundamental qualities and characteristics. And it is ever striving for quality, not for wholesale production. As in social life the great product of Chinese civilization is equity, equity expressed in personal relationships, so in art it is quality, the valuation of excellence and the devotion of long time to producing supreme effects in proportion and color. We usually consider the Chinese and Greeks as antipodal—as indeed they are from the point of view of political experience, because there is no more unpolitical civilization than the Chinese, as there is none more political than the Greek—yet in the field of art they meet in an art that is impersonal, human, aiming at the essentials and distinguished by a supreme sense of proportion. That is the term that characterizes Chinese ideals in life and in art—just proportion, as in the Greek *μηδὲν ἄγαν* (nothing in excess).

With this civilization, we have come in contact only superficially thus far. First it was our merchant adventurers, trading around Cape Horn over a hundred years ago, bringing the exotic products of Asia to our young eastern states. After the Civil War our trade did not develop so rapidly as this first promise would have indicated, and we are only now again at the starting point of greater trade expansion. This, indeed, is necessary, because the contact between the civilizations should be

complete and should have in it that specific and concrete interest which commerce and industry imply. A little later came the missionaries, after the middle of the nineteenth century—as we know, by no means the black-coated, lugubrious individuals doling out dogma to unwilling natives whom the comic papers caricature. We who know their work know that it has been most important in bringing to the peoples of the Far East a conception of western ideals in religion, in life, and in science. In that vast population of China, for instance, there are here and there little centers where education is practiced according to western ideals, where useful trades are taught, where hospitals are set up; and the influence of those centers goes far beyond the numbers who are directly reached. But these men and women go to the Far East, after all, to take something to those countries; they go with an apostolic mission. There are among them students who have added to our knowledge of the Far East, but their life work is not that, so their great work is a step only in the direction of a complete understanding between the East and the West.

The work of the men who are in charge of political relations is necessarily limited, in the first place, in point of numbers, and then because political interest and political action cannot reach deep into the bottom of public consciousness. Indeed, our diplomatic contact with the Far East has been singularly happy. In the first place we were enabled to help the Japanese out of their isolation of centuries, and we could hold over them during the formative period of their new national life a shielding hand, giving them that goodwill which we have never withheld from nationalities desirous of founding and developing their independent life. China, the great mother country of Asia, has always enjoyed this goodwill on the

part of the American people and government. Our policy has at various times been able to be of signal service to China. Now that the Chinese are attempting to establish a modern representative government, modeled upon the lines of our own, our relations ought to be constantly more intimate and mutually helpful.

But there is still more needed in order that we, as a nation, may appreciate what Far Eastern civilization means, may know it in its essence, may make it part of our own conception of life, guiding us to a still richer and fuller appreciation of human destiny than we could otherwise conceive by merely working upon those principles which we have inherited more directly from the European nations. Therein we need both interpretative scholarship and wide public interest; one to make known, the other to appreciate. China needs her Lafcadio Hearn—a man who would do for her rich and secular civilization as much as that great master of psychology and style did for Japan; and Eastern Asia as a whole needs her Kipling, Ruskin, Robert Browning, Taine, Prescott, James Bryce, Henry James, as she has already found her John Dewey, who at the present time is writing memorable papers about Far Eastern civilization.

It is there that the modern university has a noble and promising task to perform, and in the forefront of all the University of California, destined by its location at the gateway into the United States from the Far East to be the chief interpreter of the Orient to the American nation.

At the present time a great many people are doubtful as to the tendencies of American university life. They feel that the universities are caught between vocationalism and the fading remnants of the old classicism. They do not see any very definite, harmonious, constructive program ahead. It seems to me that the great task of the

contemporary university lies in developing and making known to the people the *new humanism*. The old humanistic studies, as they existed in the eighteenth and down into the nineteenth century, were conceived rather as a shibboleth and distinction between men—between the gentleman and the mass. They did, indeed, afford training, training in dialectic, training in discrimination. But what was emphasized was the intellectual distinction which they conveyed. The new humanism is as broad as humanity. It takes its materials not only from the classic past, but from the ample horizon of the present; and thus it must inform itself also from the humanism of the Far East. A narrow vocationalism is not democratic, as it is designed to fit men to be mere instruments and wheels in a mechanism. I am fully aware of the fact that among the most able and efficient experts in the various practical sciences there are a great many who do not conceive of vocationalism in that narrow way. They see that humanity is uppermost, and that vocation is only the instrument through which a definite task is performed with the aid of expert knowledge. This knowledge, however, should all the time be informed with the general purposes of human civilization and strive to make itself an expression thereof.

Among the student world there also is a certain amount of confusion as to aims. A great many students appear to look upon studies as a rather far-fetched reason for bringing together so many congenial young spirits. It has been noted by many Americans that university students in our country are not so intensely interested in the general destinies of mankind, in the broad problems of humanity, expressed in art, philosophy, and political thought, as are the university youth of other countries, for instance, on the continent of Europe or in China. I

believe it is partly because we are a young nation that we decline to occupy ourselves overmuch with these general matters. But, after all, we have now come into a position of world-wide responsibility, where we need clear ideas. We must confess to ourselves at this particular time, after the war, while indeed we are yet stunned with its blows, that we seem to be particularly devoid of consistent leadership in world affairs. Such adequate leadership can only come if, from the bottom up, in the schools and universities of this country, an interest in these matters is cultivated.

Here you stand at the gateway, not only in time at the beginning of new eras and developments, but in space, looking out upon the great highways of the Pacific. Are they to be looked upon as roads to power and privilege, to be fought over, to be reddened with human blood, or shall they be the highways of friendship and mutual aid in sharing all the blessings of a complete human civilization. Your imagination is stimulated to see what lies beyond—the realm of concentrated energy in the islands of Japan, the great center and mother country of Asiatic civilization in China, old in experience, new in promise of still undeveloped resources and achievement; the gorgeous splendor of the tropical islands, in some of which men of our nation wrought a work of improvement that has never yet been equalled for rapid and comprehensive effect. In all this vista our eyes and our minds return to dwell on the civilization of China, antique like Egypt, dignified and massive as the Pyramids, with her vast stream of humanity dominated by tried ideas of social equity.

What does China mean to the world today, and to America? She represents the longest continuous experience of humanity that the world has seen. She

exemplifies to us institutions still at work similar to those which were in use among the primitive Romans—tested by time, adapted to new uses, but still the same in essence. But above all, she presents to us a system of social equity, in which social relations are so worked out as to have regard always to consideration for the equitable rights of other persons without any abstract theory of legality, solely through community wisdom and equity expressed in social judgments. That experience is indeed worth studying. It is worth knowing to a nation young as our own, threatened with a predominance of mechanism and machinery, desirous of finding the way by which humanity shall remain supreme.

I have a feeling, ladies and gentlemen, that what is here at stake is of greater importance than any mechanical or artificial contrivance men can devise. If the humanity of China should be trodden under foot, if it should be wrenched from the traditions of its past, if all its wise equity should be lost to the world, no six Leagues of Nations could make up for the loss. I speak to you as one to whom this is not a matter of theory, but the experience of everyday life for six years, and I feel that the humanity of China is one of the great things in the world which are not sufficiently known and appreciated, of which the Chinese themselves may become doubtful, should the world continue to reward qualities quite different.

As to the methods for bringing about this closer knowledge of the East, I shall not detain you. It is important that the spirit should exist—the desire to understand, the will to be just, the insistence that this civilization shall be given a chance, the determination to live in friendship and mutual equity with our neighbors on this great Pacific Ocean. Then the methods of interchange of

scholarship, of investigation, of deepening public interest, will follow as a natural result.

Your own university already has a fine tradition of humanism. A state institution, connected with the sovereign power, it has from the start maintained the importance of human relationships. I do not know your history as well as I should like to, but among the humanists of America, that is, among those who have helped the American nation to appreciate more fully what humanity means, there are the names of men who have been connected with this university. There is Henry Morse Stephens, the great historical scholar, who pursued the human factor in the upheaval of the French Revolution and then in the constructive work done by the European races throughout the world—a man who always gathered about him in very close personal friendship a large body of students. I think also of your outgoing President, who, deriving his inspiration from other ages, made the classics contribute to the upbuilding of American humanism. Also I have in mind the guidance that is to be yours in the years now to come under a man of broad humanity and experience, familiar with Far Eastern society from the practical point of view as one of those engaged in the splendid constructive work in the Philippines and also as an investigator of facts and policies during the war. Trained in the strict analytical methods of political science, he also has the breadth of vision to see the tendencies of other civilizations, however different from ours they may be, and he is fully alive to the importance of the part we are called to play in our relations with them.

I foresee for your university a great future. I should not be here, I should not have taken the trip across the continent, had I not felt that this was an occasion of unusual importance, at which I desired to be present. And,

in being here, I wish to bear testimony to the feeling which I have expressed, that the great duty of the American university now is to emphasize and put foremost the ideal of humanity; and also to the belief that among the great universities, California will be in the forefront in bringing about that understanding of Oriental civilization which is necessary to make our national experience complete and to let every important element of human experience enter into our own.

That is my heart's desire, that we should get out of the terrible gloom and testing fire of death through which we have passed a clear and deep sense of the virtue of humanity, and that in our country we shall never allow any abstract or mechanical contrivance to oppress its free development. Humanity above wealth, humanity above property, humanity above legality—all these useful instrumentalities we need, but we must be clear in our minds that the chief aim of all is the freedom of men to feel and express their humanity and the safeguarding of their dignity as men. With that ideal in view, we may hope to bring about in this country of ours a humanity worthy of the great blessings which Providence has so lavishly bestowed upon us. No other nation has such a setting, no other nation has such a duty to unite within itself all that is great in the past experience of humanity and to carry it on to a still higher and nobler expression.

RECEPTION OF THE DELEGATES FROM OTHER
UNIVERSITIES, MONDAY, MARCH 22, 1920

ADDRESS OF WELCOME BY PROFESSOR JOHN C. MERRIAM.
RESPONSES BY PRESIDENT RAY LYMAN WILBUR,
OF STANFORD UNIVERSITY, AND PROFESSOR
EDWIN R. A. SELIGMAN, OF
COLUMBIA UNIVERSITY.

ADDRESS OF PROFESSOR MERRIAM

Like other institutions of learning on the West Coast, the University of California is set off in a peculiar class distinguished by its isolation from the great centers of educational activity of the East, as also by the unusual conditions of its immediate physical environment and the exceptional nature of its outlook upon the foreign countries which are our nearest neighbors to the west.

The earlier years of this University naturally saw here the evolution of peculiar customs, and a distinctive manner of thought, the growth of which was directed by the influence of an unusual environment in which we have developed without trammel of habit or tradition. Out of these first years came the origin of much in our life that is characteristically pioneer, Californian, and Pacific in our cast of mind and habit of learning. The sum of these qualities is an individuality not less clearly marked than that of Harvard or Oxford; an individuality giving expression to freedom and vigor of thought such as one might expect in an institution situated on the frontier of civilization in surroundings distinguished by great contrasts of topography, climate, and vegetation. Under

these conditions there developed here the philosophy and natural history originating with Joseph LeConte; the agricultural chemistry of Eugene W. Hilgard; the Spanish-American studies of Bernard Moses; and the school of metaphysics and philosophy led by George H. Howison.

With the coming of Benjamin Ide Wheeler in the last year of the last century, the University was connected with the life and scholarship of eastern United States and Europe more closely than in its early decades, and the influence of a great organizer and builder in the field of education gave us more fully the form and thought of the American university. In this administration came also rapid growth of the faculty, submerging the small group that had represented the standard and type of this institution during the first stage of its life. The University came to be more American, though not less Californian, and with this broader outlook it took a larger place in the affairs of the nation. But the influence of environment is cumulative; with the passage of years President Wheeler was transformed into a Californian, and became a developer of distinctively western creations arising from our freedom and initiative.

With added experience in peculiarly Californian problems, President Wheeler saw the increasing importance of our geographic position—a situation keeping us inseparably bound within the structure of the great American nation, but permitting us to develop a vigor of body and mind possible only in the protection of an isolation among natural surroundings of unusual stimulative influence. He saw also the great opportunity of this location as one of the vantage points from which America looks out toward the greatest and most populous of continents. It is not without significance that our honored President

Emeritus is today in the Orient on a mission of coöperation concerning America and a great Asiatic nation.

The two periods through which the University has passed mark, *first*, a stage of development of individuality distinctly local in origin, and a *second* stage distinguished by closer relationship to American ideals of education. Upon these ideals there were built characteristics that are generically American, though specifically Californian, and show a beginning outlook over the broader field of world interest in the Pacific region.

And now, following upon the natural steps of our development in size, in knowledge, and in vision, we come to a *third* stage. In it we enter upon an administration characterized by the presidency of a man distinguished as a Californian and an American, but whose field of active interest in science, in education, and in politics has related itself especially to the problems of the Pacific in the wider sense.

The Regents of the University have therefore considered it desirable that the entrance of David Prescott Barrows into the duties of the presidency be made the occasion for directing special attention to certain of the most important relationships and responsibilities of this institution, especially those which concern our wider view over the Pacific region, next which we stand, and for the knowing and the interpretation of which no other American institution can be held responsible in larger measure.

It is significant that the entrance upon this new epoch in the history of the University follows immediately upon the greatest movement of all time for international organization, an effort now slowed down almost to halting, largely by reason of inadequacy of knowledge of the world as a whole concerning the real issues involved. Never before have the woefully narrow limits of organized

information on world questions been so clearly defined, and never was the need so great for unselfish men with a knowledge of this field perfect in its simplicity and complete in its comprehension of detail.

On the map of the world there are areas in which uniformity of topography and climate, of economic products, racial characteristics, language, and culture prevent contrasts of peoples, and therefore diminish the possibility of conflict in human interests. Regions of marked contrast, like the Balkans, are danger spots, in which continued prosperity and peace can be obtained only by full knowledge and realization of the elements of danger, and by unselfish application of the fundamental principles of human government.

Among the distinctive areas which must be set off on any map we must include the Pacific as a region showing unusual extent of physical uniformity, but bordered by marked contrasts in physical features and in human life. In the past, this uneasy ocean may well have deserved the name Pacific in the human sense—as it has assured peace through the magnitude of the barrier intervening between the bordering peoples, however sharp the contrast of their interests. Recent years have seen this ocean contract as means of communication have advanced, speed and capacity of ships have increased, foreign trade has extended, and national interests have touched more and more closely around the world. Today we see the Pacific with its once widely separated bordering peoples brought nearer and nearer together, until the great barrier is in considerable measure removed, and nations long separated, and with naturally divergent aims, are thrown together. With this closer contact there comes increasing need for mutual understanding among the peoples concerned; and the

Pacific, from a region marking a gap between two edges of the world, becomes an area of prime significance in international affairs. In this time of world adjustment, when what concerns one nation touches all, we must recognize this area as presenting one of the most important phases of the ultimate problem of world organization. That the mutual help which now obtains among the nations of this region may be maintained is the prayer of all. But this future peace is in the keeping of knowledge, for not in power alone lies the guaranty of stability.

Nowhere should the broad view of the whole problem of relations among these peoples have clearer expression than in great educational institutions, representing as they do the widest range of organized knowledge and the leadership of thought in every field of inquiry. It is therefore fitting on this occasion to place before the delegates of educational institutions here assembled, the suggestion that a very large measure of responsibility rests upon us jointly for mutual support in the nations and peoples that we represent, in order that we may maintain prosperity and peace, which alone permit advance of science, art, culture, philosophy, and everything for which education stands.

There are reasons for believing that organization of every university as an instrument for special consideration of these greatest questions would go far to assist in the continued advance of that kind of knowledge which we must be continuously assembling upon the matters fundamental to harmonious development of the diverse national and social units of which the world is composed. The affairs of other nations may have seemed not to be our concern, but recent experience has shown us the expense of such neglect. No institution which fails to prepare both

its students and the community for real understanding and competent handling of the next great world issues can be considered as deserving a leading place in education and in constructive thought.

The University of California has had set before it for several years need for adequate organization to bring the institution to function as a whole on the intricate problems of international relations. In the hope that an outline of this experience may bring your assistance and coöperation in furtherance of a larger plan, I may be permitted to present it in briefest terms.

The University first came to realize fully the significance of the world problems finding their expression in the Pacific through consideration of the plans for the Panama-Pacific Exposition of 1915. It was then that we saw clearly the function of the university as an instrument for work upon such questions. In planning for the Exposition the views of our educational institutions were in part realized through scientific conferences, largely attended by delegates from many foreign lands. In these gatherings the foundations were laid for future international coöperation reaching into many fields of knowledge.

Following the Exposition, in November, 1915, the Academic Senate of the University of California gave consideration to certain problems concerning the wider relations of this institution, and adopted a resolution proposing that "this University give increased emphasis to the work of instruction and research in problems of international and inter-racial relations; and that a committee of the Senate be appointed to formulate a plan for organization and expansion of instruction and research, having the definite purpose of assisting in promotion of amicable world relations." The committee appointed to carry out

the plan proposed in the resolution of the Academic Senate reported in September, 1916, in part as follows:

"Your committee is also impressed with the magnitude of the area in this field over which it has not been possible to extend the activities of this institution. It is evident that a large part of the materials necessary for adequate judgments on international questions of greatest moment and of especial significance to the Commonwealth of California have, in proportion to their ultimate importance, much less adequate representation in the sum of our available knowledge than do many other matters assumed to be of immediately practical significance. Your committee feels that at this time of world upheaval, no problem overshadows in importance that concerning the relations of this country with its neighbors. We assume that, however great the capacity for wise and accurate judgment, proper adjustment of our national position to changing conditions cannot be made without full and well-organized knowledge concerning the real viewpoint of our neighbors. This must include a wide range of information relating to the environment, history, attainments, social institutions, and ideals which together determine the attitude of nations.

"The committee holds that no institution is better organized for assembling, comprehending, and organizing the knowledge required in solution of international problems than is a university; and that upon no institution rests a larger share of responsibility for understanding international problems of the great Pacific area than is placed upon the University of California. This faculty should be one of the principal sources of knowledge and authority on this subject.

"As an initial suggestion prompted to support work now in progress your committee recommends that all departments concerned with courses touching questions of international relations in the Pacific area consider the possibility of increasing the emphasis on such instruction with a view to making this work more largely available for general culture and information, and also with a view to making it a basis for work of graduate students.

"The committee recommends as a provision for support of research work in this important field, the establishment of a chair primarily for research in international relations, the appointments to the position to be for limited periods only, and the selection of the appointees to be determined by evidence of ability in constructive work on international problems. It is recommended that this position be used according to circumstances either for members of this faculty deserving opportunity for intensive investigation, or for other persons whose interest and influence might contribute to our thought, and to the sum of available

knowledge. It is further recommended that this professorship carry with it a fund for research expenses not less in amount than one half of the professor's salary."

The report of the committee was adopted by the Academic Senate and was considered by President Wheeler for action as early as possible, while the committee was continued with increased membership, in the hope that we might realize some of the objects of the committee's recommendations to the Senate through reorganization of the University's curriculum.

Before the provisions of this report could be carried out in full, America entered the World War, and the interests and strength of the University were immediately engaged in urgent matters of preparation for the part which we were to play. The members of the faculty especially concerned were widely scattered, and it was not until the close of the war that the International Relations Committee assembled again with the membership of the pre-war period. At the present time the committee consists of fifteen members, representing all of the departments of the University particularly concerned with international problems, and through the support of Dr. Barrows as head of the Department of Political Science, a Bureau of International Relations has been arranged to relate itself to this larger University group.

On the occasion of our fiftieth anniversary in March, 1918, the University celebrated its birthday with a programme in which the fifty years of history were taken as a basis for consideration of the future constructive work of this institution. The central theme of the celebration was the place of the University with reference to world affairs, and especially with relation to our interest in the problems of the Pacific. On this occasion the Committee on International Relations called a series of twelve conferences on questions covering history, international

aspects of the race problem, international relations in science, oceanographic problems of the North Pacific, biological problems of the North Pacific, problems of agricultural education and research, international aspects of trade and commerce, and international problems of education. These conferences were largely attended and the discussions, now published, contributed much of interest and importance to our knowledge of the wider relations of the University. Of especial interest were the addresses by delegates from other countries bordering on the Pacific.

The most recent activities of the International Relations Committee have concerned a review of the curriculum of the University with special reference to topics involved in the study of international problems. At present, a wide range of courses on these topics is offered, but there is need for still more organized work, in order to present to students of international relations full opportunity to know the field with which we are especially concerned.

The committee has also organized, and now has in progress, a series of lectures by eminent authorities on international problems of the Pacific; the assembling of this material in book form will mark a real contribution to this field of thought.

What the University has been able to accomplish in the international field is not large in comparison with what might be done. We realize that this can be only a part, though an important element, in our whole university duty. We need now especially the coöperation of other educational groups, organized for the same purpose. However large the significance of societies and other similar organizations, the universities have especial value in this connection, representing as they do the continuing uninterrupted influence of a great and versatile body upon

a constant stream of youth which will control our future international policies.

Every true university man must then look forward with pleasure to the opportunities of the epoch which this University with others is entering. We see a time in which knowledge derived from every field of study and investigation will be brought to bear upon national and international problems of economic and political organization overtopping the dimensions of any which we have heretofore faced. The worth of the college and the university in assembling the materials needed, and in judgment upon theory and practice, has been proven beyond question. The field open before us in this western region invites the man of action. The president who now takes office in the University is such a man, and he has given himself especially to the wider view. We believe that under his leadership this institution will serve its purpose in the evaluation of evidence upon questions of critical meaning among the nations.

It is with these thoughts uppermost in our minds that the delegates here today have been called together. The University is honored by the presence of representatives from a great group of sister institutions in our own and neighboring countries. We know that our problems are yours. We realize and appreciate your interest in our welfare. We welcome you to participation in this celebration; we bespeak your coöperation in this great task, which rests in large measure as a joint responsibility on educational institutions. Upon this work will be based not merely the knowledge of our future teachers concerned with world affairs, but future statesmen and executives will depend upon it to aid in guarding the natural right of humanity, as individuals and as groups, to live and grow into the largest usefulness compatible with the freedom of all.

ADDRESS OF PRESIDENT WILBUR

Dr. Merriam, President Barrows, Ladies and Gentlemen: It is my privilege to speak for Stanford University in extending felicitations to President Barrows and in congratulating the University of California upon his selection for the presidency, and upon the opportunities that now confront this university.

Dean Merriam has pictured some of the future problems that particularly face us here on the Pacific Coast. I look upon the possibilities of the future with a great deal of optimism. It seems to me that we have already seen what the Californian can do. The farther you get away from California, the closer the two universities about the bay come together. In fact, I am impressed sometimes with the idea that, in the minds of many, they coalesce, particularly when I get clippings headed: "Stanford University, the largest in America."

Some of us had the opportunity during the war period to look at California from the outside, some from Washington, and some from Europe, and to realize, more clearly than ever, that the two universities had a great, common purpose, and that they were turning out a common type of American, and an American who, coming from the pioneer spirit of the past, had in him capacities beyond the ordinary.

We find in the Californians from these two universities an ability to understand the problems of other nations. When you think of the group of Californians in such unique war organizations as the Belgian Relief and the American Relief Administration, where, indeed, your own

President Barrows performed a part, when you think of those unique and successful achievements, you cannot help but be optimistic as to the possibilities with which California turns to the Orient. These two universities draw their students largely from a common source. They can develop a fairly common type. There will, of course, be different characteristics, due to environment. But I feel that we can get here in California a superior American type. While we do not wish to boast, we cannot help but feel that, with our standards of living so high here in this state, particularly when we study the progressive movements that have gone on in this country during the past fifteen or twenty years—we cannot help but feel that the hope of this democracy centers in the young men of the West. More of these young men are gathered here about the bay for instruction than anywhere else.

So, upon the educational institutions of the whole West, and particularly upon those about this bay, depends much of the future of this great country, and a great deal of the future when we think of the Orient or of South America or of Australia. I feel confident that in President Barrows this institution has a man whose conceptions of service are so high that he is bound to infect his student body with the same idea. I only hope for our own institution that we may be a rival in the development of men who will devote themselves to the public service.

ADDRESS OF PROFESSOR SELIGMAN

Mr. Chairman, Mr. President, and Fellow Delegates:

In bringing to you greetings from one of the oldest of the eastern universities, I feel tempted to devote the few moments at my command to an endeavor to peer into the future and to picture, if I may, in a few sentences, some of the things for which this great and noble institution is striving.

The first point has been brought out admirably in the address of Dean Merriam to which you have just listened. I should, however, perhaps be tempted to broaden the conception of internationalism to a point a little beyond that of simply the economic and political problems involved. There is an internationalism in university life which is perhaps even slightly broader than that. It is represented in this University by the hosts of students who are attracted from all manner of foreign climes and countries. But more than in the student body, even, does the spirit of internationalism reside in the very conception of that for which the university stands. Where can we find a place better than the university to make us rise above the narrow limits of a restricted provincialism, or even of an unrestricted and intemperate nationalism? On the embers of the late unhappy conflict, which, unfortunately, we know can all too easily be fanned again into the flames of fury and hatred, it is well for the university to pour the cooling stream of a wider toleration and of a mutual, world-wide appreciation. What can there be more appropriate for the university than to inculcate, in season and out of season, the fundamental principle that

truth is not the exclusive possession of any individual or any class or any country? Look at it as we may, from the higher and elevated standpoint we are forced to the conclusion that there is no way of salvation, intellectual or spiritual, short of the wide horizon of the university spirit.

In the second place, gentlemen, I should like to emphasize the essential democracy of this institution. By "democracy" I mean really that which is implied in the gratuity of instruction. You are far more fortunate than many of us elsewhere in the world. As a state institution you are able to give to the increasing number of would-be students all your facilities without any charge. We in the East and elsewhere in this country are either inadequately endowed private institutions that are compelled, in order to make both ends meet, to charge inordinately high sums, or even if some of us here and in Europe are state institutions, we still find it necessary to demand more or less moderate fees. Even though it may be tempered by a system of well-chosen scholarships, this system inevitably breeds a division of classes, an intellectual aristocracy. And aristocracy is bad, because, in order to get the one beautiful rose, you must stunt the hundreds of little buds. It is a sound instinct, a healthy instinct of a democracy, to do what you have done here—an instinct which showed itself first in this country in the public school. This did not, indeed, come to us from Great Britain, for, as you all know, the so-called public school in England is nothing but a most aristocratic kind of a private school; here, as in so many of our other institutions, we owe this sound democratic feature to the Dutch influence. But, whatever be its origin, this principle of gratuity, starting with our common schools, has spread downward to the kindergarten, and now finally upward to the university.

Democracy of this kind, however, is not incompatible with higher standards or higher ideals. It is a false interpretation of democracy to say that every one is necessarily brought down to the level of the mass. There is a constructive side to democracy, the conception of a true democracy which attempts to raise the whole mass up to the level of the best. That is what I mean by the democratic spirit of the university.

For a perpetuation of this democratic spirit, however, you need a generous and liberal support on the part of the state, given through the legislature. So far as I can see in the few weeks that I have spent in your marvelous home, evidences are multiplying that the community, that this commonwealth, is awaking to the urgency of the situation, and to an appreciation of the fact that from the university emanate, as a center, most of those fine impulses of which a democracy is so capable.

In conclusion, I should like to call attention to the third and the last function of your University, the scientific spirit, the passionate quest for truth. We have had a curious development in higher education in this country. Our universities, all or almost all of them, are the product, on the one hand, of the undergraduate and frequently denominational college, and, on the other hand, of the proprietary professional school. And yet the university has quietly gone its own way, as we have proceeded from the primitive stage of adolescence to the coming period of maturity. It is, indeed, not difficult to foresee, in its dim outlines, at least, the university of the future. For, as we look about us, what do we find? We find here in California, as elsewhere, mutterings of the project to lop off, to segregate, to separate, the junior college, in order to enable the university to devote itself to its real task. On the other hand, we find that the former unregenerate

professional school, like the old medical school and the old law school, together with the newer professional schools like those of engineering and architecture and forestry and agriculture and business, are all being shot through by this newer scientific spirit, and that, too, without losing a jot or tittle of their practical serviceability. The core of the university of the future is, in my opinion, destined to be found in this scientific spirit, this loyalty to truth, this devotion to research. It is for that reason that it seems to me that in the future the university, untrammelled, independent, aspiring, will stand for intellectual freedom, for generous effort, and for scientific achievement.

May we not hope, therefore, that under your new and distinguished President, the University of California will march in the forefront of American institutions of higher learning, and that the loyal alumni of this noble institution will more and more attempt to press upon the brow of their beloved Alma Mater the triple diadem of the international, the democratic, and the scientific spirit.

GREETINGS FROM OTHER UNIVERSITIES

The President and Fellows of Harvard College to the Regents and the Academic Senate of the University of California.

GREETING:

Harvard University sends its congratulations to the University of California upon the inauguration of David Prescott Barrows, Ph.D., LL.D., as President, on Tuesday, the twenty-third of March, nineteen hundred and twenty.

Gladly availing themselves of the invitation to be represented at the ceremonies, the President and Fellows of Harvard College have appointed Edward Kennard Rand, Ph.D., Professor of Latin, as their delegate and have charged him to convey their felicitations.

Given at Cambridge on the sixteenth day of March, in the year of Our Lord the nineteen hundred and twentieth, and of Harvard College the two hundred and eighty-fourth.

A. LAWRENCE LOWELL,
President.

[SEAL]

To the University of California:

The University of Chicago extends most cordial congratulations upon the inauguration of President David Prescott Barrows. There is an especial interest in this occasion on the part of the University of Chicago, because Dr. Barrows is one of its graduates, holding the degree of Doctor of Philosophy.

His history, therefore, has been followed with attention and with interest; and it is the confident belief of the University of Chicago that the new President is highly qualified to perform his important duties, and that under his administration the great university on the Pacific Coast will continue its distinguished career in the interests of education and of the higher learning.

HARRY PRATT JUDSON,
President.

*March the Twenty-third
Nineteen Hundred Twenty.*

[SEAL]

The Directors, President and Faculty of the University of Cincinnati extend congratulations to the Regents of the University of California upon the election of Mr. David Prescott Barrows as President and sincere thanks for the invitation that they be represented at the Inaugural Ceremonies on Charter Day, March twenty-third, as well as at the preceding functions. They regret that it is not practicable to send to these ceremonies a delegate, but they would convey to the new President their greetings and would felicitate both him and the University of California upon this auspicious occasion.

[SEAL]

The University of Iowa extends to the University of California her most cordial felicitations upon the inauguration of David Prescott Barrows as President on Charter Day, the fifty-second anniversary of the University of California, March the twenty-third, nineteen hundred and twenty, and has designated President Emeritus Thomas Huston Macbride as her representative at the various inaugural ceremonies, charging him to convey to her illustrious sister on the Pacific her congratulations and good wishes.

Given at Iowa City, Iowa, March the eleventh, nineteen hundred and twenty.

W. A. JESSUP,
President of the University.

[SEAL]

INSTITUTIONS REPRESENTED BY OFFICIAL DELEGATES AT
THE INAUGURATION OF PRESIDENT BARROWS

American College for Girls at Constantinople, Turkey	Iowa State University
Beloit College	Japan—College of Agriculture, Moroika.
Bowdoin College	Japan—Ministry of Education
California Institute of Technology	Johns Hopkins University
Carleton College	Kenyon College
Catholic University of America	Knox College
Chaffee College	Lafayette College
College of the Pacific	Massachusetts Agricultural College
Colorado College	Miami University
Colorado School of Mines	Michigan College of Mines
Columbia University	Mills College
Columbia University, Teachers College	Montana State School of Mines
Cornell College, Mount Vernon, Iowa	Mount Wilson Solar Observa- tory
Cornell University	New York University
Dartmouth College	Northwestern University
Goucher College	Oberlin College
Grinnell College	Ohio Wesleyan University
Guatemala—Ministry of Pub- lic Instruction and the Na- tional University	Panama—Instituto Nacional
Hamilton College	Pomona College
Harvard University	Purdue University
Haverford College	Radeliffe College
Hunter College of the City of New York	Reed College
Iowa State College of Agricul- ture and Mechanic Arts	Rice Institute
Iowa State Teachers College	Santa Clara University
	Shaw University
	St. Mary's College
	Stanford University
	Stevens Institute of Tech- nology

Swarthmore College	University of Oregon
Tulane University of Louisiana	University of Pennsylvania
Union College	University of Pittsburg
University of Arizona	University of Redlands
University of Arkansas	University of Southern California
University of Bolivia	University of Texas
University of British Columbia	University of Toronto
University of Chicago, and Yerkes Observatory	University of Virginia
University of Colorado	University of Washington
University of Kansas	University of Wisconsin
University of London	University of Wyoming
University of Maine	Vassar College
University of Mexico	Washington and Jefferson College
University of Michigan	Washington University
University of Missouri	Wellesley College
University of Montana	Western Reserve University
University of Nanking, China	Whitman College
University of Nebraska	Williams College
University of Nevada	Yale University
University of North Dakota	Yankton College
University of Notre Dame	

ADDRESSES AT A BANQUET IN HONOR OF PRESIDENT
BARROWS AND THE DELEGATES FROM
FOREIGN COUNTRIES

GIVEN BY THE SAN FRANCISCO CHAMBER OF COMMERCE IN THE
PALACE HOTEL, MONDAY, MARCH 22, 1920

ADDRESS OF MR. ATHOLL McBEAN
President of the Chamber of Commerce

The Chamber of Commerce is glad of an opportunity to pay its tribute to the new President of our University. We recognize the university as an institution closely linked with the great activities of practical life. There should exist the most intimate relation between university activities and our commercial affairs. Our organization is most anxious to secure the highest degree of coöperation and under this new administration we are hopeful of cultivating the best of coöperation and that is the great desire of the board of directors of our chamber.

Dr. Barrows has already shown the greatest interest and coöperation in our practical business problems, and has given us every assurance of his interest in our business affairs. We recognize the fact that the business community itself has not done its part in getting the full advantage of university facilities, and there seems to exist an unfortunate impression that university professors are academic and impracticable. On the other hand university men may have felt that business men are purely mercenary and lacking in ideals and human interests. Therefore each side has been afraid of the other. We business men have sometimes been overbearing in our

attitude, thinking too much of the dollars and cents of our business transactions without taking time to look at matters in a broad and commonsense way. This is a very fortunate occasion where these great elements in practical life are sitting down together, taking each other into confidence and seeking to solve the very difficult problems that are now ahead of us, in close confidence and coöperation. It is therefore, I feel, particularly appropriate that we should welcome the new President of the University as an actual leader in our business problems and should assure him that we shall frequently desire to have conferences with him and with the entire faculty which he now so ably heads.

The subject of the evening is "The Pacific Problem," and there is no one better qualified to lead the discussion than Mr. Wigginton E. Creed, a director of the Chamber, and a Regent of the University, whom I introduce to you as toastmaster of the evening. Mr. Creed.

ADDRESS OF MR. WIGGINTON E. CREED
Toastmaster

Mr. Chairman, President Barrows, and Gentlemen: It is a very great privilege to join with Mr. McBean in felicitating Colonel Barrows upon his accession to the high office of President of the University of California. As business men we hailed that event with profound satisfaction, not alone because of the distinguished accomplishments of Colonel Barrows as a scholar and his able services as a soldier, but also because in his body and person he has typified to us upstanding, stalwart Americanism. An added circumstance of congratulation is the fact that a great part of Colonel Barrows' life has been spent in Pacific countries and in a study of those problems which are our theme tonight.

The fact is, gentlemen, that the Pacific Ocean is the theatre of a mighty, new world movement in commerce, government, and education. Eastern and western civilizations are thereby forced into intimate contacts, out of which arise portentous difficulties of adjustment and understanding. The reality of these difficulties has made the Pacific problem the most absorbing problem of the world today. It involves not only the development of China under new world ideals and the establishment of sound government for hundreds of millions of peoples, but it includes as well patient dealing with backward peoples and fair treatment for nations which are awakening to their great strength and charting their courses under the stimulus of expansion, compelled by the direst necessity.

The position of the United States in relation to the problem of the Pacific is one of opportunity both for national development and for service in aid of the future peace of the world. As a people we are conscious of inevitable trade relations and of a quickened ambition for national participation in the international markets around the Pacific. Shall we proceed in a spirit of hostility based upon fear and with barriers erected against understanding, or shall we be moved by the vaunted principles of our nation, which found fulfilment in the return of the Boxer indemnity? Our opportunity, gentlemen, lies in coöperation and in helpfulness and in restraining the forces which will consolidate oriental civilization against occidental civilization or drive the developing power of the Orient into the hands of selfish elements in Europe.

In shaping the future, the universities upon this edge of the continent are summoned to grave responsibilities, not only because of their growing contact with Pacific peoples through students, alumni, and faculties, but also because they possess in themselves and through their relations with the scholars of other countries potent forces for developing recognition of the full values of oriental civilization and for bringing about the Council of Nations in place of the clandestine maneuvers of old world diplomacy.

The relation of the universities to the problem is interwoven with that of industry and commerce. The realization of our opportunity depends upon the coördination of the great influences of education, commerce, and industry in molding our national policy. To this end wisdom suggests the need of frank statement and frank discussion of the Pacific problem. And I venture to express the hope that our distinguished speakers tonight, who are especially equipped to deal with those issues, will not fail to

state them, that the guest of the evening may have opportunity to point the way to intelligent, sane, friendly, and helpful solutions.

In connection with China, one naturally thinks of her desperate efforts to escape undue domination of her territory, to control her resources upon the basis of equal and unembarrassed opportunity within her borders for world trade, and to divorce political and military control from the industrial and commercial forces of other nations. One thinks, too, of the future of Siberia, of the restrictions and resentments against the admixture of white and yellow races. There sits here tonight as our guest a former minister of the United States to China, the man who stands out, in the United States, as most competent to discuss the Pacific problem in relation to China—scholar, diplomat, international lawyer—Dr. Paul Samuel Reinsch.

ADDRESS OF DR. REINSCH

Mr. Toastmaster and Gentlemen: The toastmaster has stated the general significance of the situation of the Pacific most eloquently and with so much point that there really remains nothing to be said except to attempt to elucidate details. An appreciation of the fundamentally important things which are to be decided in this arena of commerce, of international rivalry and of international coöperation, during the next fifty to eighty years, is far more essential so far as concerns the future development of the world than any other possible thing. We who live here looking out upon the Pacific and we who have been working in lands on the other side of the sea know that. I am supposed to speak to you about China, wherein China enters into this problem, how her interests are affected, and how she again influences the situation. That is a very broad subject and, out of deference and human sympathy with the gentlemen who have to depart for Burlingame and other delightful suburbs tonight, I shall not even attempt to cover it. I shall try merely to express to you some of the essentials.

An essential fact is that the people of China have a very old civilization and a very old commercial system, and that they have very many virtues of the highest order. Their commercial organization is based upon the partnership, and they have not as yet fully developed the more complicated, more impersonal forms of commercial and industrial action through corporate units. Now, the people in China are thinking a great deal about these matters, and they realize that they have a difficult problem

before them. But they feel within them, with their tradition and with the experience of the past, a sufficient strength to solve these problems, with foreign coöperation, but not under foreign dominance. They would resist such domination; though it might be attempted in apparently beneficent fashion, yet the Chinese would feel and resent it. Just what is implied in that may be illustrated by a conversation which I had recently with one of the leading industrial organizers of China. We were speaking on the general subject of a financial consortium, when it was first being discussed; I knew that he had objections to such proposals, and so I was drawing him out. I said, "What is your chief objection to this? It is conceived in the spirit of putting back of the Chinese organization the experience of the world, of strengthening the central government not only by giving it financial backing but by putting at its disposal the best expertship to be employed by it as its servant." He said, "We judge by experience. We have the customs service; we have the salt revenue service. The funds which are collected are put into foreign banks. There these collections are kept for a longer period, usually, than is necessary. Before the surplus belonging to us is remitted we have to ask and beg for it. There is intolerable delay, caused often by a single minister who may have some incidental matter that he would like to clear up on that occasion. Meanwhile, these funds are withdrawn from the use of Chinese institutions, they lie in foreign banks. Now, if we go on in this way, other securities will be pledged, the funds will get into foreign banks and be withdrawn, and our national industrial life will be starved in such a way as to be incapable of any real development at all." That is one objection—the fact that the foreign banking interests in China demand that those funds which are pledged for

foreign loans be safeguarded by deposit in foreign banks. So the Chinese are threatened with a withdrawal from their own commercial circulation of funds very greatly needed.

The Chinese desire to effect a reorganization of their finances and their taxation system; they desire to benefit, in effecting it, by foreign assistance; but they object to creating a permanent foreign vested interest that will gather up these funds and employ them not primarily for Chinese development but for foreign use and advantage. In general commercial development they are not at all averse to foreign participation. But what they are afraid of is that the Chinese partner in that arrangement will be relegated to the rear and that the enterprise will be managed in accordance with the interests of Tokyo or London or New York. They are, therefore, particularly opposed to any schemes of coöperation between different foreign nations in China. They say, "If you wish to coöperate, coöperate with us. We are here and have been here for these many thousands of years. We are in control and possession and we are the natural people to coöperate with." They suspect schemes for other international coöperation as being intended to give them a very minor part in the development of their own country. Direct American coöperation with themselves they particularly desire for very common-sense reasons. They know, in the first place, that we have abundant means. In the second place, we have no political or territorial ambitions at all on the mainland of Asia—none whatsoever. In the third place, there is a certain sympathetic understanding between American business men and Chinese that every one observes who comes in contact with Chinese affairs. They work together well. The organizations that brought European commerce to the Far East were very often

exceedingly exclusive, conceived in the spirit of the old and privileged chartered company. And that spirit has not as yet been entirely banished. That exclusiveness is unfavorable to the Chinese. In fact, the entire temper of foreign enterprise in China has been that of the treaty port, to which the wealth of the interior is brought, and which, without interesting itself particularly in the welfare or development of the back country, scoops off the cream of this trade. It has been a comparatively easy way of making money, because it has not involved any consciousness of responsibility for the development of the interior. People are now beginning to take a very different attitude and to adopt a different point of view. The treaty ports are beginning to feel that they are responsible for the back country, that they must assist the Chinese in industrial development, and I am glad to say it is Americans who have taken the lead in emphasizing that point of view in China.

What the Chinese hope for from this coöperation is that they may work with men who will be so generous and fair-minded that they will take the attitude, "We desire you, working with us, to master the methods which make western business efficient and successful. We do not desire to take things from you or to keep you in a position of permanent dependence. We do desire you to manage your own affairs as completely as you can."

If there is one specific reason, gentlemen, why Americans have the confidence and the goodwill of the Chinese, it is that all our activities there, whether they are educational or commercial, have been conducted in the spirit that says to the Chinese, "Come along with us. We will show you how these things are done, and as soon as you can do them yourselves, we are going to give you every chance; we are not here to establish over you a permanent

inspectorship, supervisorship, or a hierarchy of foreign officials, maintained to keep you right. But we know that you can soon learn to do these things yourselves—we will do them together as true partners.” That spirit has been manifested in all our activities, and it is for that reason that the Chinese trust Americans so much.

China needs at the present time a great deal of foreign capital for railways, for the building up of manufactures, and so on. But it is not a question of doing everything with foreign capital. There is a great deal of native, local capital in China. If that can associate itself with foreign-organized concerns, managed according to our approved methods of industrial efficiency, that Chinese capital will come out—it is already coming out in large quantities, as for instance in the new coöperative banks that have been formed, like the Commercial and Industrial Bank of China, in which the Chase National Bank of New York is interested. To bring out and mobilize Chinese capacity, prepared through the centuries and generations; to mobilize Chinese capital—that will be the effect of well conducted foreign coöperation in China. Every foreign dollar, so to speak, will mobilize five, or six, or even ten, Chinese dollars.

There is one new development in China which is confusing sometimes—as to what position we are to take with respect to it, I mean. You all know of the Chinese national movement which has been so strongly organized during the last year—one of its effects has been encouragement of home industry. As that movement was partly occasioned by the Shantung difficulty and therefore resulted in a boycott, it meant the cutting off of certain imports from abroad; to supply the deficiency it was necessary to stimulate home industry. But aside from these special circumstances it was quite natural at this stage that the

Chinese should feel the necessity of building up home industry in manufactures. They are at the present time developing particularly the cotton industry, and great numbers of new cotton mills have been set up during the last twelve months.

Now, what is to be our attitude toward such a development? Are we as a government, are we as a chamber of commerce, are we as capitalists and American corporations, to say, "This is a desirable thing," and to encourage the Chinese to the extent of coöperating, or are we to say, "It is better not to go beyond supplying American products to the Chinese"? Gentlemen, I feel this way about it, that there is no force in the world that can prevent that development, and that the Chinese are entitled to it at this time as it is necessary at the present stage of their national life. They will develop certain industries, among them the cotton and the iron industry, not to the extent of displacing entirely the need of imports from our country and other countries. They will begin by making the coarser fabrics and the heavier implements of communication, such as rails and railway equipment. But the prosperity of China which will be developed through such manufacturing industries will very greatly increase the purchasing power of China, and all other industries in other countries will therefore be favorably affected by the development of China along these lines.

Now, that affects particularly the Pacific Coast. While the Pacific Coast is probably not destined to have, at least for the present, a large steel industry, yet other kinds of manufacturing industries can be developed here with an enormous market on the other side of the Pacific, the greatest undeveloped market in the world. We need, particularly at the present time, and this occasion leads me to think of it, a scientific survey of the situation; a

research into these questions—What will China be likely to manufacture for herself during the next twenty years? What is to be the course of development of manufacturing industry in China? What will she continue to require from us? What new demands can be developed there which can be satisfied on the west coast? What things will be drawn from China in the way of primary materials, and also of manufactured things, or of partly manufactured materials of industry?

It is here that the coöperation to which the toastmaster has alluded between the University and the Chamber of Commerce becomes most important. There is no individual concern, no matter how extensive its business, that can afford to make such a complete survey for itself. The government will help; but an institution of learning, planted here in the center of the commonwealth, adjoining its metropolis, looking out upon the great Pacific Ocean around which lies the now-to-be-developed world—that institution, coöperating with the practical men of the commercial world, getting from them their needs, their plans and their prospects, may make such a survey.

The University not only trains men for use in commerce, in banking, in all industrial enterprises; it not only develops the technical methods in business, chemistry, and engineering, but it also gives that general bird's-eye view of development by which after all the individual firm and the individual enterprise must be guided, which it must get in some way—an orientation which is necessary for intelligent planning. There is the basis for coöperation. The University alone cannot do it, because it would tend to be too theoretical. The merchants alone cannot do it, unless they create a special organ for that purpose. They can, however, contribute to it. By co-operation between these two great organizations, such a

work of mapping out the situation, of determining a general policy, can be effected.

It therefore gives us assurance of the rapid development of west coast commercial and industrial enterprises, guided by wise policies, to see you here together—the men of action, and the men who by studying that action deduce new ways of arriving at results, with less sacrifice, with less waste and with greater certainty.

In that sense and with that prospect and promise in view, I am happy to be present on this occasion, and to add my voice and my thought in outlining the great things which are before us, the entire American nation, but in which you here planted at the gateway will have to lead, in giving to the nation an understanding of these great interests, opportunities, and destinies. You will have to lead in the solution of these problems. With respect to our Pacific affairs, it is not New York but San Francisco that is to be the metropolis.

THE TOASTMASTER: In my judgment, gentlemen, the most important problem in Japan today is the problem of expansion. It presses for solution and demands understanding perhaps more than any other question. There are other issues in Japan, the issues arising out of the tremendous movements of her social and industrial forces, the issue of military control, the education of women, and suffrage. It is an unhappy circumstance that Dr. Harada, formerly President of the University of Doshisha, is unable to be here tonight to discuss them. But we are fortunate in having—and may take consolation in that fact—a substitute who has had special opportunity to study the problems of Japan as a member of the Chamber's Japanese-American Relations Committee, and as an official visitor to the domain of Japan. The broad policy of the Chamber, in putting itself in a position of understanding, led to the creation of that committee, and the gentleman upon whom I am going to call has visited Japan and studied her problems and conditions as an efficient representative of the commercial world of San Francisco. Student of Pacific problems, sympathetic interpreter of the issues in the great island country—Mr. Robert Newton Lynch.

ADDRESS OF MR. LYNCH

Mr. Chairman, Dr. Barrows, Distinguished Guests, and Gentlemen: It was indeed unfortunate that Dr. Harada could not be present to speak of the Pacific problem as it relates to the matter of Japan. It would have been very appropriate that such an exposition should come from the lips and mind and heart of an intelligent, broad-minded Japanese. I know that, when this programme was first arranged, it was hoped that some one like Dr. Harada or Dr. Anasaki, who were expected to be present, would discuss the problem. It is perhaps difficult for any citizen of California, or of the United States, to express that problem in a proper manner, and it is indeed a challenge to the breadth and vision of Californians that we should look, not only at the very difficult situation with which we find ourselves in relation to the Oriental population, but that we should have a complete grasp upon the situation as a whole, and see, not only our own small angle and difficulties which may be only symptoms, but also the larger problems which are involved in the relations of the peoples around the Pacific.

I would not consent to be the substitute of Dr. Harada, but for the fact that it is essential for the purpose of this discussion that at least a statement should be made of what the problem involves. With that idea in view, if I may rapidly indicate that problem, it will perhaps furnish the proper background for the real message of the evening, which will come from our guest of honor, who will point to friendly solutions of these difficulties.

I shall speak, not of Japan as a problem, but of Japan's problem. Because, of all of the countries around the

Pacific, perhaps it is most acute and difficult to Japan herself. She must face enormous difficulties, greater than any of the other nations around the Pacific. Dr. Reinsch has spoken of China as a field for development. Japan is a great force. She is the one organized, unified, aggressive, economic force, aside from the United States, dealing with this problem concerning the nations bordering the Pacific. Japan has to face enormous internal difficulties. Her gates were forced open by the very guns of our country. And, awakening from the isolation which had endured for some two hundred and fifty years, Japan, with enormous national self-consciousness, tremendous pride based upon centuries of Oriental culture, great ambitions, tremendous genius for foreign contact, and perhaps equally less ability to adapt herself to the customs and to the views of the balance of the world—Japan today finds herself in the position of facing the responsibilities and obligations of a first-class power, and yet with tremendous difficulties in the movement of her peoples throughout the world; and, as she has come into inevitable contact with the United States and other countries around the Pacific, she finds herself at the present time in a very desperate situation.

The Pacific problem is the problem of the world. A solution of Japan's relation to that problem is the prime consideration of the thinking force of the other nations. The whole Pacific problem circulates around Japan. Her character and her ambitions and her internal development must affect this in a most profound manner.

I shall simply indicate or sketch the problem as it occurs to a student or a person looking at it from the outside and seeing Japan struggling in order to meet these difficulties. I shall not undertake to estimate the moral character that at present exists there, I shall not

undertake to speak of the commercial standards, one way or another, I shall not attempt to frame an indictment, because all the nations around might easily find place for fault-finding with one another. I shall only indicate what this problem is, from close observation, as those of us who are looking intently at it may have occasion to see, so that we can bring to our minds at one time of what this problem consists.

As the toastmaster has said, the problem is primarily one of expansion. Japan has 70,000,000 of people in the main Island of Japan, Korea, Formosa, and the possessions she now occupies. She has a territory less than that of the area of Texas. She is growing at the rate of a million a year, and she is facing the necessity of providing food or emigration or an industrial development for all of those 70,000,000 and the increasing number of people. And while it may be said that mere breeding does not involve obligations upon the part of the balance of the world, yet Japan, as a great unified force, and developing at the rate that she is, must find some way out.

Now, she has been struggling for a way, and she comes up, of course, against the inevitable feeling of the white race that there is no practical assimilation; and, whatever biologists or those who might have their theories upon the question of mixtures of peoples think, it is an accepted fact in the consciousness and instinct of the white race that the Oriental peoples are unassimilable with the white race. And as Japan seeks an outlet, she comes to the United States, or goes to Australia or to Canada, and finds that she is unacceptable, because the very fairest minds and those who have no prejudices upon the subject do not covet for a moment the problem that is involved in the attempt to have added to our population a large number of unassimilable people, backed by a very powerful,

sensitive government, where the people's tongue cannot be assimilated, but they retain the national and racial tendencies of the country from which they come. And the problem in California is but an incident in that tremendous scheme.

If Japan may not expand in those countries that are under the direction and control of the white race, where will she find an outlet? Will it be in Siberia, will it be in Mongolia, will it be in South America? In what portion of the earth may she seek, at the present time, when the nations of the world are pretty well occupied and have preëmpted the various spaces of the earth—where will Japan go in order to emigrate a million people a year, if she should attempt to meet that problem entirely by emigration?

If this problem of expansion is not met, it will meet itself. If there is not enough sanity and intelligence upon the part of all that are interested in this problem, the very bursting of human bonds will come and Japan will inevitably fight her way out, because there is nothing else for her to do.

Then Japan has an enormous industrial problem, and those who visit Japan at the present time and see the efforts which she is making to translate herself from a nation of workers in homes into a factory system will see what an enormous problem that is. On the one side, Japan must meet her expansion, not by emigration, but by more highly developed industrial organization. She must meet the standards of industry in other countries. She can only hope for a very short time to have cheap labor with which to meet her problems. And the necessity of efficient management, and the standards of other countries, press upon her with bewildering stress. There are working in the very vitals of the Japanese people the workings of

social and industrial forces that are coming rapidly to the front, and Japan must meet those forces. Perhaps the Japanese delegates who went to the Peace Conference did not even know the vocabulary of modern industrial relations and when the greater part of that discussion dealt with the highly difficult problems of our complex civilization, Japan had to sit by, because she did not know even the meaning of the terms—her experience had not been in that direction.

But the things that we have met in the past twenty-five years must come upon Japan, if necessary, within five years, and her leaders and her thinkers must meet those conditions which exist in the rapid transition of her country into a great industrial nation, which is essential to the care and feeding of her people.

Then Japan of course has the tremendous problem of education. She has shown commendable enterprise from the very beginning of her attempts to get the best educational standards. She sent over her best students in order to get our educational methods and to adopt them in Japan. The training of the women of Japan is a very great element—perhaps it might be said it is more important to educate one Japanese woman than three Japanese men—because Japan must come, in her whole social structure, to the enlightening of all her people, including the women, who are the mothers of her race, and that tremendous problem of education goes hand in hand with her other problems.

Then, too, as the toastmaster has just said, there is the enormous problem of government, and there is a feeling abroad that Japan has a form of government that is unadaptable to the ideals and to the modern situation among the other nations with which she must coöperate. It is conceived or thought that Japan has an autocratic form

of government, that she has not extended her suffrage to the proper degrees, though that seems to be coming along; that Japan is under the dominance of a military system, and that the militarists of Japan growing out of the control of previous experiences, have dominated Japan, for their not only military but highly selfish national purpose. I am frank to say that that question is at least debatable, and some very close observers presume to see a decline in the militaristic attitude of Japan, and that Japan is actually coming from the other side into a democratic attitude, and a demand for the expression of the popular will.

The gentleman who could not be here tonight to make the address, made an address the other day at the University, and I had the privilege of hearing him and I recall that he said this in regard to democracy in Japan: Democracy is not identified with any particular form of government; you can have the spirit of democracy even in a country that is clinging to the traditions of her history and desirous of putting forward the very highest modern ideals in connection with the present form of government, translating them into democratic relationships.

We all know that the problem in Japan is one that is exceedingly vital to her, because only in so far as her form of government and the democratic spirit in that connection are properly developed, through education and other means, will Japan be able to have the proper relation with the balance of the world.

Temperamentally, Japan has enormous problems of adaptation, because as she goes out amongst other peoples she has to adapt herself, with perhaps not the genius for that peculiar adaptation; clever as she is in her superficial adaptation, profoundly and fundamentally it is felt by

other nations that Japan remains thoroughly Japanese and cannot mix upon terms of equality. And one of the greatest difficulties we have in California with the presence of a large number of Japanese is and will be that inevitable conflict which comes from the fact that the Anglo-Saxon race will never consent to dwell with any other people unless they dominate them. And Japan has precisely the same ideals; and the same stiff-neckedness and stiff-back attitude of us Anglo-Saxons is also present in Japan with her lack of adaptation. And we have not desired that problem, because of the inevitable conflict.

These, in outline, are some of the problems which Japan must face. But they are not Japan's problem, they are the world's problem. These problems must be solved, not only in the interests of the Japanese peoples, but they must be solved in the interests of the world. If we beg the question in advance and say these problems have no solution, then we can only look to a certain conflict between an organized Orient and the balance of the world. If, on the other hand, we feel that Japan has problems that are not only her own but belong to the balance of the world, and in our interest have a certain idealism and a certain attitude toward other nations, and if we can forget our racial antipathies, and if we can see that any countries, even so alien and so different in their culture, have a great contribution to make in this neighboring world; if we men of commerce see that in these trade relations which we must sustain there is need of friendliness, and if there are difficulties and obstacles and inequities, that those things must be met with patience and with some regard to our own attitude of mind and our own lack of prevision; if we, in other words, could sit around the conference table around the Pacific, and if we could help Japan, and if Japan could see that

the suggestions made are not made in hostility, but are made because of inevitable circumstances, and are made in a friendly attitude, there might be a possibility of working out a pacific development of this great Pacific problem. There may be worked out some coöperation in regard to the conduct of this tremendous commerce that is going to be borne on this ocean of mystery.

So it is peculiarly appropriate, if I may repeat the sentiment of the evening, that we of the business community of San Francisco should not only pay distinguished tribute to the new President of our great University, but that we should recognize his stalwart manhood, his practical grasp, his experience abroad, his international mind, with his sturdy mechanism of which the toastmaster has spoken; that we should come together with the University and that we should join the thinking analytical minds of our students and our professors and our leaders of thought with the best business conscience of these great world forces; that we should get a grip upon this great Pacific problem, and should look at it, not with narrowness and meanness and hostility and fear, but with faith and with a belief in humanity and with a belief that the countries around the Pacific in their relation to each other must yield to intelligence and sanity rather than to come into the grip of future inevitable and unhappy war.

THE TOASTMASTER: When Mr. Harriman developed his great railway system and led his iron horses across the continent to drink in the waters of the Pacific, he came face to face with the Pacific problem. And he extended his Pacific railway into a world transport by placing its terminals in the harbors of the Orient. World conditions have directed our attention to the vision of Mr. Harriman with new force. It is appropriate therefore that America's relation to the problem of the Pacific today should be discussed by one who is thoroughly identified with the commerce of the Pacific Coast, by one who, as the practical administrator of a great railway system that touches the vital sources of production in a great part of the continent, has had the problem of the Pacific forced upon him as a live and vital thing, for he can speak with authority. The highest type of American railway executive, student and analyst—Mr. William Sproule.

ADDRESS OF MR. SPROULE

Mr. Chairman, Mr. Toastmaster, Distinguished Guests, Friends: We, of California, are a people somewhat set apart because of the Pacific Ocean on one side and the Sierra Nevada Mountains on the other. We are in a strip of territory Heaven has favored with a climate unlike that of any other on the continent. It has been said that Quebec is a bit of medieval Europe dropped into North America. It may also be said that California is a bit of the Mediterranean dropped into the American continent. And so perhaps in our daily relations we may have something of the parochial mind, but in the affairs of the world we are sufficiently aloof to be able to look at them with possibly more breadth of mind than some who are differently situated, and can readily realize that California has as yet but touched the hem of the great garment of promise with which the future of the Orient is clothed.

In our treatment of the Pacific problem there is one thing of which our friends of China and Japan and the nations of the Pacific on both sides can be certain, and that is that we have a country big enough, with resources enough, to warrant that there is in our minds no thought of territorial exploitation. In treating with us they can feel that they are in the house of those who covet none of their possessions. We recognize in the Chinese the self-reliant, sturdy character which we are wont to ascribe to the Anglo-Saxon races of Europe—if I may make use of such a comparison between peoples so remote—and similarly, in the Japanese we have the versatile, vivacious type of mind and the alert intellect which we associate with the Gallic temperament. In both we have a civilization

different from ours, systems of religion different from ours, but all worshipping the universal Deity, and a system of morals which is their own and highly adapted to their civilization. Whether they will gain by adapting anything of ours to their own peoples yet remains to be seen. For it seems to be universally true that every people develops best upon the line of its own genius rather than by adaptations of the genius of other nations.

We have no desire to extend our boundaries. We know that in every period of the world's history, including our own, those nations which have sought to extend their dominion by force over foreign countries have ultimately failed. Even Napoleon left France smaller than he found it, as a modern instance, and among the ancients the Roman Empire astonished the world only to crumble into pieces.

Ours can be only that kind of extension that is warranted by our having something to offer the peoples of the Pacific which it is to their interest to accept and in which both parties to the transaction will be the gainers. It is like any other piece of business that is done upon a proper plan. That contract which is not good for both parties to it is not a good contract. A contract that has in it a "joker," inserted by one side, which the other side has not perceived, is a bad contract. Gentlemen, in our dealings with Japan and China and the other races around the Pacific we will do well to study their wants and our ability honestly and honorably to serve those wants, and ask them to treat us in like manner. Thus we can proceed with self-respect on both sides, and our business can proceed with satisfaction to both sides.

Others have ably set before you the difficulties of China and Japan on the one hand and the difficulties of race assimilation on the other. But it is eminently proper to

point out that there is nothing to be lost and everything to be gained by a free and hearty and wholesome interchange of personal and commercial relations and by visits and intercourse. Friends do business well together; strangers do business under great strain. The old saying that there is no friendship in business is the poorest of sayings. The strongest factor in the development of business is friendship, stimulating the sense of good will and good faith and of common understanding, and to the men of the Orient we extend the friendly hand of good will and of good faith. Whatever they have that is of value to us we desire to obtain on fair terms; whatever we have that is of value to them they will willingly take from us upon fair terms, and this is the essence of all commerce. Commerce is merely the interchange of commodities and commerce develops by the interchange of commodities upon the basis of good faith and good will, and we of the United States can do our part in that development.

But we must first of all be true to our labels, and that is not so easy as it seems. There is more foolishness in failure to maintain the quality that underlies a label than in perhaps anything else. When the quality, whether it be of an astronomical instrument, or a piece of machinery or of a box of canned goods or a tin of sardines, is assured by what the label asserts it to be, we shall have achieved more in trading with the Orient and with South America and with the nations of the Pacific than we have yet achieved. Gentlemen, one of the problems of the Pacific is to be true to ourselves. Commercial honesty begins at home, and this we can develop with the highest value to ourselves and with the highest value in working out the problems of the Pacific. I do not mean to impugn the good faith of the manufacturers and exporters of the

United States, much less those of my own state, but it is the vice of all nations of rapid development that those who merely speculate upon their ability to distribute their goods first establish themselves and then let Nature take its course in getting rich as quickly as possible; that is a fault of quickly developing nations, and the chambers of commerce of the United States are and have been great factors in getting rid of it.

In the problems of the Pacific we are, for the time being, handicapped by the excessive cost of production, which in this great and prosperous country exceeds that of other nations. In export trade we have to be able to compete with the rest of the world. The balance at the present time is probably against us, but that is a passing phase. Our standards of living are very high, our tendency to extravagance is very great. Our remarkable accession of prosperity, both by way of natural growth and by the circumstances that have arisen from the late deplorable war, have all combined to put upon our production the burden of the highest cost, probably, in the history of the world, but we may remember that the rest of the world has participated in the same phenomena. They may not reach the same high scale, but relatively to their circumstances they are under the same necessity for solution of the problem of the high cost of production. We can safely figure that this is really a temporary phase of our commercial life; that as the wave comes on, so surely does it recede, and progress is made by the succession of those phenomena of national life. We shall get back gradually to where the pre-war relations are more nearly equated. Then will come the test whether we can meet the Pacific problems and we shall have to be patient and courageous.

Finally we shall have to do that which as yet American merchants have but slightly succeeded in doing. That is, we shall have to prepare the way in foreign countries by sending to them our young men trained in the languages of those countries, to perfect themselves in the languages and acquaint themselves with the manners and customs of those lands; to find out not only what goods are wanted, how they are wanted, and in what sort of packages and delivery, but also in what manner we may best reach the minds and the purposes of those with whom we seek to trade. In thus working out the Pacific problem our universities are doing their part. I look for them in the future to make it a more prominent part of their curriculum that young men be prepared for foreign trade, and by this means, among others, they may help the business men of this country in solving the problems of the Pacific.

And, gentlemen, upon commerce rests the whole fabric of our civilization. Upon commerce rest the literature and art and learning of the world; it is the foundation of all culture, and so it seems fitting that the Chamber of Commerce of San Francisco should pay this tribute to the President of the University of California, and through him to the seats of learning everywhere in our country.

THE TOASTMASTER: It was expected that the Governor, who is also President of the Board of Regents of the University, would grace the occasion by his presence tonight. But he has been unable to come, and he sends Mr. McBean this wire:

“Unexpected business prevents my coming to the Barrows banquet tonight. Please accept for him my very best wishes and my fullest expectations for a splendid future.”

I know that you are all familiar with those outstanding qualities of President Barrows which have endeared him to all of us, his courage, his instinct and will to do the things which the public interest requires. But I must take you into my confidence long enough to tell you that he has another great quality, the quality of patience. On not less than ten occasions since he has become President of the University, I have stood up and introduced President Barrows to diners gathered around the board. And he has stood all those introductions of mine, all those bombardments of mine, with infinite patience and good humor. So that I feel tonight he is entitled to some respite from me. There are two things, however, that I must say: One of them is that, when the Regents selected him for his high office, they expressed not only their own judgment, but the judgment of the students and alumni of the University, of the educators of the State, and of the great mass of the people of the State of California. And the other thing I must say is that I know I speak what is in your hearts and minds when I say to him, adapting what Holmes said to his young friend who went forth to new tasks, “Love bless you, Joy crown you, God speed your career.”—President Barrows.

ADDRESS OF PRESIDENT BARROWS

Gentlemen: I am overwhelmed by your kindness. I cannot tell you how much it means to me to be the recipient of your generous welcome. Neither can I tell you how greatly the University esteems your assistance in entertaining in this charming way the distinguished men from many places who are our guests at this Charter Day celebration.

The problem which we are discussing tonight is certainly one which should appeal to you. No body of men anywhere have equal power for its solution with you who sit here tonight. It is possible that out of this gathering may come some phrase, some idea, that will solve this vexing problem of the Pacific. If I am not mistaken in my recollection, it was at a dinner of this very body that there was uttered twenty-two years ago the phrase that has been for so long the guiding policy of our government in its relations to the Far East. I think it was Lord Beresford who, when entertained by the Chamber of Commerce of San Francisco, pronounced the words, "The Open Door," which, taken up by the governments of Great Britain and the United States and made into a great and compelling influence by our own John Hay, carried the diplomacy of the Far East forward for more than a decade.

This city is indispensable in the solution of whatever of difficulty the Pacific holds. And it is one of the few cities anywhere that, by its spirit, is capable of solving a great problem of human relations. Some one here tonight has contrasted us with that other great city of

the United States, the second city of the United States, New York. It is a great city. I must digress to tell you of a conversation I had a few days ago with that extraordinary Spanish writer, Blasco Ibanez. He was my guest at dinner and for an hour he poured forth in sonorous and marvelous language an incessant stream of vocal power. He swept briefly and swiftly over that great series of works which he has produced with such amazing speed, and then his mind went on to tell of what he was now going to do. This was his first visit to America, and America had possessed his imagination. He was about to write, so he told me, the first of three novels upon America. His first novel was to be New York. It was clear that that terrible mass of steel and stone which burdens the Island of Manhattan had gripped him. And he was going to tell about it in a great story. I asked him whether he would go back to New York to write that story, and he said, "Impossible. I will go there for one month and saturate myself again with its life, and then I will go away to some high place, perhaps the Alps, *some place where there are no flies*, because a great novelist cannot produce a novel where there are flies—impossible. And there I will write my story of New York. Then I will proceed to the next story, which will be my estimate of America, and I will call that story *El Paraíso de las Mujeres*, 'The Paradise of Women.' because that is America." And he said the problem is whether woman is better off here where she dominates than in Europe where she is dominated. I tried to suggest to him that that was not the whole of the problem, that there was a little of interest in it besides; that not fifty per cent of the problem, certainly, but perhaps five per cent might be stated in different form—it was a question of whether man is better off here where he is

dominated than in Europe where he dominates. But that did not interest him, so we passed on to the other great story which is forming itself in his fecund mind, and that is to be the story of California. "Because," he said, "here you are a proud people, an imperial people, with your own special character. I can feel it and recognize it, your own special power and your own peculiar pride. And the thing I love you for is your pride, your haughtiness, your high-mindedness." Now, that will be a real story, and while I shall watch the production of his story that deals with New York with considerable interest, I shall withhold my final—and finite—judgment of this great writer and judge him by what he shall say of San Francisco, because that, it seems to me, will be the very triumph and summit of his art.

We may compare ourselves, certainly, without hesitation, with the Atlantic metropolis of New York. This is a city that men love. It has a quality that New York has not. It has a spirit that New York has not—a spirit of affection and imagination, of generosity, which may solve an international problem, and that New York cannot do. I like to recall, as I think of this city, the city in which, if I remember aright, I first saw a circus, in which I first successfully celebrated the Fourth of July—just think what that means in a boy's experience! I like to repeat, when I think of this city, something that that late lamented San Franciscan, Willis Britt, once said, "I would rather be a busted lamppost on Battery Street, San Francisco, than the Waldorf Astoria."

And so it seems to be the province of this great city and of this country here, a country of practical men, a country of men who deal in real things and who deal especially in those things which bind nations together to their profit—it seems to be the special function of this

city to solve this Pacific problem. And it is a very vast problem, and a very intricate problem. Just think of it. Some one here has referred to the difficult problem of bringing the races to an understanding. And how little we know of races, how little we know how far the distinctions between the various types of men go. I do not think they go as far as many suppose. I think they are far more superficial than the men of letters and the men of science have heretofore led us to imagine. But they do exist. And all the races of mankind are represented here on this Pacific, the dark colored races of New Guinea and Melanesia, the brown race, the great races of Asia, and many nations of the white race. And all the peoples of Europe have found their way into this great sea, and all the seafaring peoples have shared in its discovery. If you run over the names of men who revealed this great ocean to the knowledge of the world, they are from all the exploring nations, Magellan and Cook and Bering and Horn—you might indefinitely extend the list—they are all there. All the peoples of Europe that have ever done anything outside of their own narrow boundaries still have great interests here. Portugal's interests have declined, but some she still possesses. We wrested from Spain the last of her possessions, but Spanish life and Spanish speech and Spanish civilization still prevail over an enormous portion of this Pacific basin. France has her great possessions. England is represented not only by such colonies as Hong Kong and the Strait Settlements, but by those amazing commonwealths of New Zealand and Australia. The Russian is here. We are here. It is a complex civilization, a complex problem, a problem of so adjusting all those relations that the nations may have wholesome attachments and exercise a wholesome influence upon one another and that their interests may not vitally conflict.

I believe that the successful solution of the problem lies primarily, as has been indicated here tonight, in trade. It is the business of this city to organize its trade so honestly, so liberally, so beneficially, and so intelligently that a solution will be reached that will be fair to all men.

Now, how can the University help in this problem? I ask your patience for just a moment in trying to explain to you that we have not been wholly thoughtless of it. The University has for many years been preparing to be serviceable to you. We have built up there, in the first place, adequate departments that teach the languages of these great peoples. You can acquire in the University of California not merely the usual languages of Europe, but you can acquire there in a serviceable way the speech of Japan, the speech of China, the languages of India and Russia and Siberia. We teach them there in order that they may serve the relations between these people, but primarily that they may serve trade. We have in the University some hundreds of students who come from all these surrounding countries. They are coming in increasing numbers. They get their education through the generosity of this generous commonwealth. Those young men should be of interest to you. Follow them a few years and you will find them back in their own countries, guiding the affairs of state, organizing its medical practice, organizing its education, organizing its trade. They are right here, growing up, young, susceptible men, desirous of your friendship, desirous of forming those attachments that will be relatively profitable to you and to them. Why cannot you cultivate an acquaintanceship here that will endure?

Some six years ago, before the war, following a suggestion derived from our great Exposition, the

University of California organized a committee of its own professors, a committee which now numbers about fifteen, called the "Committee on Foreign Relations." This committee has for some years been making it its task to bring together materials that might be serviceable in the solution of some of these problems which hitherto have not been solved because of ignorance and lack of knowledge. We are about to raise our instruction in commerce into a school, and a school, in the University of California, is the highest organization that we can give to any body of knowledge and instruction. We wish to make a great school of commerce and of business administration. How adequate we shall make it rests largely with you and with your interests.

I make this proposal to you in the name of the University. We have over here certain qualified scholars, certain men who have studied these fields and know these fields; we are prepared to add to their number. Those men are at your service. They are at your service without compensation to these men themselves. I propose to you that you use them, and that you yourselves provide the facilities that will enable them to secure the information you require. Provide those facilities and we will send them, your emissaries, over the sea to different countries, wherever you wish them to go. They are your servants. Use them, if you so desire. In anything you undertake here as a great chamber of commerce, to build up more stable, more practical, more beneficial relations with any of these peoples who unite with us to form this great Pacific area, I can pledge you without reservation, because I know the minds of my colleagues, the assistance and help, so far as we may be permitted to give it, of the University of California.

And so I come finally to the last point, the point which I suggested as the keynote of my remarks tonight—the Pacific, the last council field. I am glad of the optimistic words that have been spoken here tonight with respect to the prospects of peace in the Pacific. There must be peace; God intended there should be peace when he made this great ocean. The ocean itself is so vast that, advanced as has become naval and military science, it is too broad to suffer one nation physically to menace another across its breadth. It not only facilitates our relations, but it frees our minds from disquieting fears that there might be launched attacks from one shore against another. It is physically impossible successfully to carry on physical aggression by Asia against North America, or North America against Asia. The ocean was made for the purposes of peace, not for the purposes of war.

But there must be council, and this is the last great place where council can be had. Europe has carried on councils over the difficulties between her nations for centuries, and these councils have ended in our time in disappointment. The next great councils that will decide the difficulties between the nations and races of men we cannot expect to see in Vienna, or Berlin, or London, or Paris—they must be far from those disturbed and passionate areas, on new grounds, among new peoples unwasted by war, unembittered by rivalry and self-destruction; they must be carried on here. And I mean just this—I believe the peace of the world will be solved here in this great ocean.

Why should it not? Our distinguished guest, Mr. Reinsch, has referred to that great country in which he so splendidly has represented our government for more than six years. China is a country which for centuries has been dedicated to peace. Her civilization is so old,

it has so perfectly adjusted human intercourse, that it has proceeded for centuries without coercion, without a military profession, without war. The example, the power of her 300,000,000 people, is not going to be ineffective in keeping this great ocean a pacific ocean. Her preference is for peace and against conflict. And with the support of a great pacific race, an immemorial civilization dedicated to the arts of peace, coöperating with us and with all others who love peace, the problem of peace is not impossible.

But it requires organization. And as things now stand, the initiative in that organization must come from civic life; it must come from lay bodies, like this one, and it must be organized along the definite, practical lines that appeal to practical men. And as this is the greatest institution of its kind on the Pacific, it rests with the Chamber of Commerce of San Francisco to take proper initiative.

I recall that a few years ago a great council of this kind was held in Shanghai for a very definite purpose, a council that aroused the immense moral power of the Chinese nation and solved what seemed to be an insoluble difficulty in the way of China—I refer to the Opium Conference in Shanghai in, I think, the year 1909. There were represented in that council all the interested nations, including China herself. It was a council which had for its purpose the great moral end of relieving China from the iniquity of the opium traffic. There were stubborn obstacles to be overcome and there was stubborn contention there for vested rights. But that council succeeded. It not only succeeded, but aroused China to her own reform in one of the most splendid exhibitions of moral power that any nation has ever given. And if it did not completely end the opium question, it at least has

reduced and abated that evil until it no longer threatens the vitality and the moral life of China.

The thing can be done. There may not always be ready at hand sufficient statesmanship to keep the peoples of the Pacific out of difficulties. But there are always in the great mass men accustomed to meet difficulties and overcome them; there is always enough power, enough intelligence, if rightly organized, to accomplish the most necessary of our ends.

The University of California stands here to serve. It can only grow by being serviceable. It cannot hope to keep your confidence, it cannot hope to occupy a place of leadership here, unless it does serve, and serve increasingly. I ask of you to make certain use of it as your good sense and your patriotism suggest. I pledge to you at all times the devotion of my colleagues to this service, to the service of this city, to the service of this great State, and to the service of all peoples who face us here around this great basin of the Pacific Ocean.

THE TOASTMASTER: President Barrows, it has been a great pleasure and honor to the Chamber to participate in this way in the ceremonies attending your inauguration, and to welcome here the distinguished delegates who attend those ceremonies.

And now, gentlemen, with the hope that we shall realize our opportunity, and play our full part in finding solutions for the problem before us, I bid you all good-night.

CHARTER DAY INAUGURAL EXERCISES

HELD IN THE GREEK THEATRE, TUESDAY, MARCH 23, 1920

INVOCATION BY BISHOP ADNA WRIGHT LEONARD

Almighty God, Thou who art the Father of our Lord and Saviour Jesus Christ: We come into Thy presence in this moment with praises upon our lips and with thanksgiving within our hearts. We thank Thee for the gift of Him who came that He might destroy the power of darkness and make us the children of light. We remember that without Thee we are utterly helpless, and that in fear of Thee is the beginning of wisdom.

May Thy choicest blessing abide upon all those agencies that are making for the uplift of the race. In special manner we pray that Thy approval may rest upon the institutions of learning that are endeavoring to impart the truth. Give unto all who have the direction of institutions of learning Thy Spirit, that they may realize that in the task that is set before them they have the approval of the Divine One. In special manner do we pray for those who are the instructors of youth. May they realize their high calling in the stewardship of life, and be faithful to the task which Thou hast committed to them. We thank Thee for the opportunities that are afforded the youth of our nation, that here and elsewhere they may face the problems of life.

Give to us all, Thou God Omnipotent and Omniscient, that desire for the truth that will make us unafraid of the truth. Give us the boldness of scholars; give us the patience of seekers; give us the courage of those who would do in their day and generation their best for the advancement of knowledge.



PLATE 2

In special manner now we pray that Thy blessing may abide upon this University. For its great record, for the men who have instructed the youth of other days, for the alumni who have filled positions of honor and trust, in society and in the state, and have brought credit to us as a people, we give Thee grateful thanks. We do not forget, in this auspicious moment, that large number of students, men and women, who in the days of the recent past went out to offer themselves for the liberty of the world—we do not forget their sacrifice.

Be Thou with him, Almighty God, who has been chosen to direct all the vast interests of this institution of learning. May he be conscious of Thy presence in all of his great and difficult tasks. And may he, in this position of leadership, disappoint not his fellow men, and may he also not disappoint Thee.

We remember the head of our nation, the President of the United States, and those associated with him in authority. We remember the nations of the world. Hasten the time when order shall come out of chaos, and when peace shall obtain everywhere. Save us as a people from those extremes that would destroy what now to us is sacred, the American institutions. Save us, we pray Thee, from infidelity and unbelief. Save us for service, for the whole world. Minister to him who is the Governor of the State, and those who are his advisers and all who have authority over us.

Wherein we have failed to ask for that for which we should, we pray that Thou wilt grant unto us in thine abundant wisdom. And when life's journey is done, the tasks of earth completed, the knowledge of this world obtained so far as that is possible, we pray that Thou wilt give us each one an abundant entrance into that other life.

We ask it in the name and for the sake of Him who is the Way, the Truth, and the Life. Amen.

ADDRESS OF GREETING TO THE PRESIDENT OF THE
UNIVERSITY

By PRESIDENT A. ROSS HILL, of the University of Missouri
Representing the Delegates

Mr. President, Ladies and Gentlemen: I hold no commission from the other universities of the country to represent them on this auspicious occasion. I owe a place on this program rather to your partiality; perhaps, in the language of Mr. Dooley, "because I come so far"; perhaps because I happen to be one of the delegates who has the honor of holding a degree from this distinguished university; and perhaps because I find myself, after twelve years of service in the presidency of the University of Missouri, one of six oldest university presidents in the country, in years of service. Whether this fact shall be an inspiration and a comfort to the new President and to the citizens of California, I leave to your imagination.

Those of us connected with the other universities and colleges of the country accept the fact that the two largest universities in America will be located, one at the eastern gateway in New York City, where the streams of commerce and culture of America meet those of Europe, and the other right here at the Golden Gate, where the sun-kissed hills of the Pacific Slope look out upon America's rising destiny in the Orient. And we hope, and without any jealousy, that these will also become the greatest universities in America. It is therefore with unfeigned pleasure that I present today the greetings, not only of the University of Missouri, which I have the

honor to represent myself, but also of the other universities and colleges which have sent delegates to this celebration.

The University of California has grown so rapidly in recent years that the rest of us can hardly keep up with you, even in thought. This brings to us at times a feeling of despair, as we note the responsiveness of your people, not only in attendance, but in financial support. And again, at other times, it brings to us much comfort, because we find that we are able, perhaps more easily than you, to keep our organization up to the changing needs and the new problems that face us year by year.

The University of California is at this time to be congratulated upon the inauguration of a new President, who has the physical and the mental vigor to deal with these changing problems, to help solve the problems as they arise. And a university president has a good many problems to solve. He has to deal with several different constituencies. In the first place, he must deal with a group of men who are his colleagues in the institution, who are members of the faculty. Then he has to deal with the large student body, in a university like this a very cosmopolitan student body. He has also to deal with the regents and with the great masses of the people of the commonwealth who support and control the university. I therefore can congratulate the new President upon the opportunities before him for a broad education.

I have said that the University of California is developing so rapidly that it is hard for us to follow. I had the good fortune to be here at the time of the Exposition, and again at your fiftieth anniversary celebration, two years ago. So I have really had the personal pleasure of watching the development and the construction of these new buildings. No university in the country has

been making greater progress in those years in that material respect. But, on account of the newness of all this, your university still lacks something of that calm and statuesque beauty of countenance that is born only of the travail of many generations. But if she lacks the transfiguration of age, she wears the fresh glory of a vigorous prime. Hers is the portion of youth, of youth with its lofty faith, its unconquerable hope, its superabounding energy, its tingling sense of activity; of youth that does not count what it has already attained, that does not dwell upon the fading records of the past, but rather upon the promise of all the unrevealed and, we hope, splendid future.

This University, like other state universities, has one special characteristic among the universities of the world, and that is, its support and its control by, and its service to, the State of California. In that way, all of the students who attend our state universities develop an intense state consciousness and state conscience and state pride. Then our state universities which, like this, have some support from the Federal Government, through the endowment of the colleges of agriculture and mechanic arts, maintain a direct connection with the Federal Government, which is not vouchsafed to those of private endowment. And thus we can scarcely avoid coming into touch and thought with our Federal responsibilities. Furthermore, it must be noted that in general higher education, with its two great fundamental aims, humanistic culture and scientific spirit, knows no national boundaries. Therefore it is fitted especially to develop on the part of those who come under its influence the international mind and the inter-racial heart.

I congratulate the University of California this morning on the inauguration of a President who, through

training and experience, has come into possession of this California state consciousness, also the American consciousness, and who, from experience abroad, knows something of the international mind. I can congratulate him, too, on the fact that he enters today upon responsibilities which, though onerous, enable him to do something which makes for permanency, for a university can never really die. The real university, whatever changes it may undergo in organization or in standards, is a thing that lives forever. It lives in lives enriched, ennobled, and blessed. It lives in high thoughts and aspirations and ideals that stir men's minds and arouse their souls to nobler and to vaster issues. It lives in scientific achievements that create a new heaven and a new earth, and in improved conditions of education and of society, as the result of the efforts of its former students. I congratulate the new President then on the opportunity that lies before him to aid through leadership and without dictation in the development of all the resources, intellectual, social, and industrial, of this great, rich, young commonwealth in its onward triumphal march.

ADDRESS OF MR. WIGGINTON E. CREED
Representing the Alumni

Governor Stephens, President Barrows: The Alumni of California greet you this morning, President Barrows, with the deepest pride that you, an alumnus of the University, are so conspicuously fitted to fill the high office to which you have been called. No man has ever been placed at the headship of a great institution of learning who more fully represented in his body and person the ideals of its people for the office. Your life and service, sir, have won for you the deep affection and the unbounded confidence of students, alumni, and colleagues—those nearest you—and, as well, the affection and confidence of the whole people of the State of California. The last months have served to confirm the great value of your understanding of this University, your determination to hold all its torches high and keep them all burning brightly, to foster and encourage teaching, research, and service to the state, nation, and world.

These ceremonies point to the international position of the University, and emphasize the responsibility of leadership which it must assume in relation to the great problems of the Pacific area. Above all men, your life, your studies, and your thoughts have fitted you to stimulate the great forces and influences of this University, to suppress the antipathies which arise out of the meetings of strange peoples, to bring about counsel and reason and to stimulate the motives of coöperation and helpfulness on which the future peace of the world depends.

In all these works, President Barrows, the Alumni stand at your side. We know that you welcome us there

in the same spirit in which you welcome to your side your colleagues who constitute this community of scholars. In the name of the Alumni, I pledge you our affection, our devotion, and our untiring support.

ADDRESS OF PROFESSOR CHARLES MILLS GAYLEY
Representing the Faculty

Dr. Barrows: It is my privilege and very great honor, as representative of the Faculty of the University of California, to welcome you as their President.

The qualifications requisite for the successful administration of the affairs of a great state university are many, distinct, and distinguished, and hard to find in full or proportionate combination in any one man.

A president must be a friend and leader of youth, a moulder of character. He must be a scholar, up to date and productive in, at any rate, one field of study. He must be no mere specialist, but broad in his interests and sympathetic with all adventures in history, science, and the arts, and with the professional disciplines and activities of his university.

He must be not only an educator, but the soul of encouragement to those who are associated with him in the noble task of education; impartial in his judgment of those whom he finds about him; discriminative in his selection of those who shall be added to their number. He must be wise to know who is a soldier and who is just "soldiering." He must plant and he must uproot, and still make two good professors grow where but one poor professor grew before. He must not only welcome suggestion from his associates of the faculty but invite it, and have grace to know when to *seem* to take it, and when to *take* it, and when to *leave* it.

He must foster the reasonable, harmonious and effective participation of his faculty in the furtherance of the larger interests of the university. He must coöperate and still decide and try to rule. He must devote unbiased attention to the manifold and bewildering demands of

the several departments of his university, and come as near as is proper to satisfying each claimant, with due respect to the coördination of all outlays for the welfare of the organism as a whole. He must bestow this care not alone at the great heart and center of the concern, but wherever the university spreads its network of activity, in whatsoever power house it focuses its academic influence, even to the uttermost corner of the state. He must have the shrewdness and the foresight of a railway mogul or a bank president, or he must borrow such endowments from his regents—with whom they are a divine and inalienable birthright, predestined without price to the service of the alma mater.

In season and out he must proclaim the services rendered by his university to the state and the impecuniosity of his university crying unto heaven.

To his professors and instructors, he must be a present help in time of trouble, kindly, reassuring, brotherly, fatherly—that, always even unto the end of their journeyings—but now and at once, he must be more. He must be a magician to them. In the wilderness, in the torrid noon of prices, high, glowing, glaring, shriveling, he must be a sudden shade as of the three score and ten palm trees of Elim. In the pinch of hunger, when they murmur for the \$10,000 fleshpots of Columbia, he must evoke bread from heaven at sunrise and quails—maybe hot quails—at eventide. In the thirsty barrens, he must find and smite with his rod some bounteous rock of Horeb, that his people may drink sweet draughts of living wage, be greatly refreshed, hold up their heads, and acquit themselves somewhat like other men.

Nobody better than you, sir, knows that no human being can be all these things or do all these things, to all men at all times, in perfection. But we who know you, for you have long been our colleague and this is your own

Alma Mater—we know that your heart is in the endeavor and your life dedicate to it. And we of the Faculty of this University, who put our faith in you, will see you through.

Some may think that the hardest part of your job still remains unmentioned—the stupendous public function. It will, however, be the easiest; and in its performance you will win laurels for the University. For we know you as a thinker, as an expert in political theory and practice and in government. We know you as a leader and a soldier.

We know that you are alive to what *moves* in education; that you mean to set this University at the head of that movement, in teaching, in practical service, in research. We know that in political conviction and conduct you do not carry water on both shoulders. We know that self-seeking aims and unrealizable ideals and timid and faltering policies in national affairs you despise. We know that you are a disciplined, well-versed, forthright and courageous American. We know that you stand for equal opportunity for all, for order and justice and constituted authority. We know that you hold in horror autocratic usurpation of power, Bolshevist lunacy, and red-handed anarchy. We know that in crises, national and international, your heart and voice will be for the right.

May you have grace to hold fast to the things that are good and to multiply them a thousandfold. You have the State at your back. You have the students, the faculty, the alumni, the regents—the University—beside you, behind you, for what you shall do that is right—and what you do will be right. Winning new friendships, inspiring and meriting new admirations, facing undaunted whatever difficulties shall arise, go forth, conquering and to conquer!

A MESSAGE OF GREETING FROM PRESIDENT EMERITUS
BENJAMIN IDE WHEELER

Read by PROFESSOR WALTER M. HART

PROFESSOR HART. It is my privilege to read, ladies and gentlemen, a message from our honored President Emeritus, Benjamin Ide Wheeler. He says:

"I wish I might have been present at President Barrows' inauguration, to convey to him by form and symbol what has already been done by spoken word and impulse of the heart, the good-will of the high office to which he has been called. It is surely an office of high opportunity, as well as of stern responsibility. To its incumbent, the State intrusts, through a supreme trusteeship in things educational, a general oversight of all it may undertake in the fields of higher learning and research. It intrusts and it supports generously, but in doing this it lays a burden almost beyond the power of a single man to bear. And yet, inevitably, and no matter how much he may divide the toil, the President, from the moment of entrance upon office, will exercise the undivided right of responsibility for whatever happens in the higher education from Berkeley to San Diego. It is a task for a full-grown man, and we welcome to it one who is glad it is hard, and who will enter into the performance of it with joy and rejoicing of spirit. In assuming the task, he has and will keep the full and hearty support of students and faculty and of regents and citizens, including presidents, however old."

ADDRESS OF MR. RAY VANDERVOORT

Representing the Students

President Barrows: While the Regents of the University deliberated upon the choice of a President, the students watched with profound interest the deliberations of that body. We read eagerly every scrap of information, accurate or inaccurate, which purported to indicate the final choice. For we knew that the future of many things which were dear to us as students and as prospective alumni depended upon the personality of our new leader. Through all those long months we hoped and trusted that the final choice would devolve upon some one who would be as kind, as capable, and as thoroughly satisfactory from the student point of view, as had been your immediate predecessor, Benjamin Ide Wheeler. When the choice was finally announced, our most sanguine expectations were realized.

President Barrows, we, the students of the University of California, have known you for many years, as a teacher, as a friend, as a scholar, as a soldier, as an executive; as a man, vigorous and forceful; and as a friend, sincere, frank and honest. It gives us now the greatest possible pleasure to congratulate you upon your well-earned honors, to greet you in your new capacity, to hail you as our chief. We assure you with all the earnestness of which we are capable that we will support you in your every project, that we will obey your every suggestion, that we will watch with growing interest your steady ascendancy in the realm of things worth while, and that we will work with you and for you to make this great University bigger and greater than ever.

ADDRESS READ BY G. R. SAHGAL

Representing the Foreign Students' Association

*To Hon. David Prescott Barrows, Ph.D., LL.D., President
of the University of California, from the Foreign
Students:*

We, the foreign students, coming from island paradises of the Pacific, from the ancient shrines famed in ages past, from ravines and mountains hallowed by traditions and writings of oriental sages, from the white vastness of the Arctic, from the warm, fertile lands of coffee-scented aroma, and from peoples surging with the life and struggle of nations being born; and particularly representing the countries of Canada, Sweden, Denmark, Norway, Holland, Germany, Peru, Brazil, Argentina, Ecuador, Colombia, Chili, Russia, Palestine, Korea, India, South Africa, France, Italy, Mexico, Switzerland, Armenia, Greece, Central America, China, Porto Rico, Java, Syria, Philippine Islands, Ireland, and Japan, do by these presents most heartily and unitedly manifest our ardent appreciation of the opportunities we enjoy in this country, and our heartfelt gratitude to our honored President and international friend for the humanitarian sympathies that animate him and our pleasure in the memorable occasion which gathers us together.

We have breathed of the idealism that inspires the University and we have felt the ennobling influence of its activities.

To him who steers its course and directs its growth we offer our sincerest and best wishes for his continued success and welfare.

May this day mark the beginning of a firmer, warmer, and ever strengthening friendship that will consecrate the students of the world to the ideal of the Brotherhood of Man.

Latin-American Delegation:
HERBERT M. SEIN.

Japanese Students:
M. YAMASAKI.

Chinese Delegation:
Y. S. TSEN.

Philippine Delegation:
F. S. FUENTES.

G. R. SAHGAL, *Chairman*,
Foreign Students' Association.
National President, 7th District,
Associated Cosmopolitan Clubs of America.

PRESENTATION OF THE PRESIDENT OF THE UNIVERSITY

By GOVERNOR WILLIAM DENNISON STEPHENS,
President of the Regents

President Barrows, Fellow-Regents, and Ladies and Gentlemen, Friends All: As Governor of this great commonwealth, I am pleased and privileged to stand here this morning. Before I begin my formal but short address, I wish to compliment the orchestra and the great chorus of the University for giving us such splendid music. It is pleasing to all who occupy this stage to see so many representatives of so many nations of the earth among the student body, and we are all glad that so many students and so many friends are present this morning. We are assembled today to commemorate the birthday of the University, to pause from our labors and to glance back over the long span of years to the day when the founders of this institution met and dedicated this site to the sacred cause of learning.

Those founders had the vision of a great seat of learning, that would serve as a center of usefulness in all this part of the world; that would, year after year, send out into the world men and women better equipped to meet the varying circumstances of life, and better fitted, and even more determined, to build here, along these golden shores, a state to lead the world in the humanity of its legislation, in the equality of its citizenship, in the legitimate home-making, neighbor-helping prosperity of all its people, and in its unshakeable belief in the observance of law and order.

Today we see the fulfillment of that vision. In every sense the University of California has come to be what

those that laid the first stones prayed that it should be. Situated on the western rim of the continent, it sheds its light throughout the world, for in all parts of the state, the nation, and the globe today will be found graduates who have gone forth from these walls enriched and ennobled in mind and spirit.

Some were prophets in those days long gone, and we are reminded that there were those who had the temerity to predict that some day in the dim, distant future this campus would resound to the tread of a thousand eager seekers after knowledge.

Governor Henry H. Haight, who in 1868 signed the bill creating the University of California, said in his commencement address in 1871:

“This institution is in its infancy, and yet it has a glorious promise. We will live to see it expand and grow. We may not live to see it rival in the number of its pupils the University of Louvain, with its six or eight thousand students in the year 1670; but, if the purpose of this organization is carried out in good faith, we cannot be mistaken in thinking that it has before it a splendid future.”

Today the University that they began counts upon its campus not one thousand but ten thousand in attendance. Our University has grown, grown, until it stands second to none from the standpoint of student population. We are justly proud of this growth.

But we should be a weak university indeed if we were confined for glorification to size and numbers. What we wish to know is whether or not our State University is becoming greater in its ideals. Is it fulfilling the hopes of its founders in serving truly and in a large way as a center of our usefulness in all this part of the world? Is it meeting the expectations of those who, following its founders, have directed its course? Are the young men and young women who go from it imbued with the spirit

of service? Are they giving back to the State a well rounded, useful, helpful, unselfish citizenship? In the answers to these questions is found the greatness of this institution.

As Governor of California, as President of the Board of Regents of this University, as a citizen of this great State, and as one representing all here today, I desire to express an appreciation of the genuine and unselfish patriotism of the man who is to lead this University for years to come. For love of flag and country must be taught to all though they come from the ends of the earth, and here unadulterated Americanism must be instilled in all those who come from American firesides, and must inspire all those who leave these grounds to live under our flag. Never so long as time shall last must the voice of "I.W.W.'ism," preaching or teaching destruction of this government, the best, the freest, and the favored of God of any on earth, be heard within the walls of this house of learning, this sanctuary of love and veneration for America.

This Charter Day marks an important epoch in the University's history. Not only is it commemorative of the institution's beginning, but it also marks the commencement of a new administration. In Dr. David P. Barrows, who today formally assumes the title and responsibilities of the President of the University, we have a man whose own life reflects the ideals of this great seat of learning. As scholar, soldier, and citizen, he has rendered to the State the very highest duties of a citizen. In the eventful years that are to come his leadership among all these ten thousand or more students will prove an inspiration to each and all of them.

The State and the University are to be congratulated. And we hail the new President with warmest hopes for

his success. The same loyalty, love and affection that all gave to his illustrious predecessor—Benjamin Ide Wheeler—will be given, I am sure, to President David P. Barrows.

And now, David Prescott Barrows, I give into your hands the key of this great University. It unlocks the way into the hearts and into the lives of thousands and thousands of students here and yet to come. It unlocks also the door through which the graduates of this University will go forth into the world, to show to the world that each is loyal and true to the flag that floats above us. As President of the Board of Regents, and in their name, I clothe you with the full authority of this great office of President of the University, and I charge you with all its responsibilities.

Ladies and gentlemen, I present to you, David Prescott Barrows, President of the University of California.



PLATE 3

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INAUGURAL ADDRESS OF PRESIDENT BARROWS

Ladies and Gentlemen: I am deeply sensible of the solemnity of this moment, in which I have received from the President of the Board of Regents the symbol of office. For better or for worse, for an uncertain period, a part of the government of this great University is intrusted to me. I am conscious of your great interest and solicitude, and I cannot free myself from a sense of responsibility and concern. But your presence here, your splendid kindness in greeting me, the participation of the Governor of the State, of commanders of our Army and Navy, the heads and representatives of friendly institutions, and this great concourse, bid me accept this responsibility sensibly and without diffidence.

I have taken for the subject of my remarks Academic Freedom. I have chosen this topic in the hope that it may have a measure of interest for each and every one of us here. This is a place where I like to believe there has been cultivated a very noble form of that freedom which becometh a university. The original professorships were filled by men of character and great independence. For nearly twenty years this great body of students has been self-governing. There are no detailed regulations for the control of conduct on this campus, but our life finds its guidance and harmony in a daily emphasis on "the good of the University." This is a fit place in which to observe and define academic freedom.

Also we are met in the presence of friends, delegates, and students from other centers of learning, which from distances far and near have sent us spokesmen of their

interest and fellowship. Many of these are from foreign lands. I hope my topic will have significance for them, because that intelligent approach to one another which may be afforded to the student class of many countries through this University can, I think, never be realized except by cultivating here a society which properly balances order and liberty, and which depends upon a common regard for our freedom to make practicable a genuine sharing of all our privileges. As for myself, it has seemed that I could not, perhaps, do better today than attempt to analyze the responsibility which the presidency of an American university has to this freedom of the university. It occurs to me that every president should attempt to do this at least once, and that for me the present occasion would seem to be the appropriate one.

American university organization, like American institutions generally, has departed boldly from the old European type from which it is remotely derived. The *universitas* of Europe's period of revived learning was a legal corporation of scholars, self-governing, self-perpetuating. Such corporations established themselves at Bologna, Paris, or Oxford, and received from the princes or ruling powers of that day special charters of privilege exempting them from secular jurisdiction—that is, they were given a freedom and autonomy which have survived as a great and noble tradition even to this day and to this remote shore. But with us the state university is an institution created by the commonwealth to serve its higher needs, responsible to the people. The corporation is a body of state servants (in our case of twenty-four) chosen in several ways, but so constituted as to be above the control of any personality or faction; regularly but slowly renewed, and able for this reason to initiate and realize

policies extending over long terms of years; a perpetual trusteeship in the name of the state and of the republic for administering those great properties, endowments, and appropriations which have been dedicated to the higher learning. But they have also a service to perform higher and more important even than the faithful trusteeship of great properties, and this is their service in building up and protecting our academic community, in not merely finding the resources to make possible here great teaching and profound research, but of filling this place with a spirit congenial to the scholarly mind and jealous of its liberties. Great as our pride is in this fair site with its Grecian hills and its far ocean vista, great though our satisfaction in these stately and imperishable buildings, I know I express the mind of every Regent when I say that our still more profound interest and concern are in the reputation of our academic body, the support of our men of learning, the encouragement of our great student company to use well and profitably the opportunities of this foundation. These are our main endeavors.

And here I am led to enquire, what is an academic community in the American republic, and particularly in this great western section of our republic where the state itself has been so solicitous to erect and sustain university institutions? Our academic company is a fellowship, not removed or cloistered from the common thought and busy activities of men, but a part of the community's stirring life and intimately associated in its leadership, and yet none the less distinguished from other callings by the fact that its men and women have chosen this work and this place because one and all, at one time or another, they have been deeply moved by a common experience. And the common experience is this—that all have apprehended that above all other joys of life is the joy of

discovery. The student's approach to a new and difficult field of knowledge is usually through a fog of misunderstanding, but to the diligent the state of doubt gradually clears and there comes a radiant sense of comprehension which we may consider the highest delight of the human soul. With it come also a power of analysis and a sense of mastery. And then, if the subject be pursued by sufficient power of the mind, comes a revelation to the scholar that his labors and sincerity are disclosing some part of the great mystery of this universe which men have never solved before. This I believe to be the experience which time out of mind has swept men from their routine and the anticipated order of their living and committed them to great and passionate adventures involving inconvenience, self-denial, and the general subordination of all other objects and aims.

This, I claim, is the experience which all men must have who would be worthy members of a university, and the first care of a university should be to so order itself as to make this experience a powerful and if possible a common recurrence to those who dwell here.

I realize that this may be a somewhat unattainable ideal; that for some the quest ends in weakness and discouragement; that in every academic community there are likely to be those upon whom this adventure has palled; that at all times

"Many have loved truth
And lavished life's best oil
Amid the dust of books to find her,
Content at last for guerdon of their toil
With the cast mantle she has left behind her;"

and I realize also that perhaps most of us are destined to be inspired more by others' success than by our own, but none the less I believe that the force which assembles

men in academic communities and holds these communities together against the obvious inducements of the world is the charm of belonging to a body which discloses life's secrets and the fascination experienced by audacity in discovery. And it is because truth is our endeavor that moral power inheres in a university and that there is something here that men regard and revere, something that appeals to the undying crusading spirit of the race, that helps all to realize that the quest is no common one and cannot be followed by common men, that those

“Love truth best who to themselves are true,
And what they dare to dream of dare to do;
They follow her and find her
Where all may hope to find,
Not in the ashes of a burnt-out mind,
But beautiful with danger's sweetness 'round her.”

It is, then, this searching, questing, unslaked spirit that makes such a company as ours a true university—a spirit that will not stop dismayed or fearful, but which writes at the head of each enterprise such a title as that which Professor Goldwin Smith gave to his last volume of his searching if insufficient essays, “No Refuge but in Truth.”

Fit men who enter university life should enter it wisely disillusioned as to certain things. They should all cheerfully and discerningly appreciate at the start that there are no great material rewards, that they must, so far as regards any prospects which the university offers, live and die poor men—poor, that is, in the sense in which a very rich and generously spending nation uses that term. But there are further great privileges in the life which I think we may properly emphasize, for they should be ever present in our minds and they should be particularly held before that chosen element of our

student body whom we would with pleasure see turn its interest to the university as a profession.

One of the best of these privileges is the social advantage which the university professorship affords. I use this word social advantage in no common sense. I refer to the obvious fact that a man or woman holding a professorship in a university distinguished for its greatness of spirit and the soundness of its scholarship needs no other line of recommendation to admit him, world over, into the company of the most interesting persons and communities. He may expect to receive the courteous and attentive interest of governments and academies, literary and artistic groups, wherever he may wander and desire to make himself known. He can associate with the world's best men and women at all times and places upon the plane of perfect equality that neither requires nor admits any sacrifice of self-respect or any recognition of patronage from the great and powerful.

A great institution like our own naturally and easily wins as its guests the truly great and distinguished men and women who pass our way in their circuits of the earth. We, their modest entertainers, are able to converse with them on a ground of simple and respectful understanding. Surely this companionship with the truly noble is one of the finest privileges of life and one which a university affords in a manner that no other institution or circle can rival.

And intimately associated with this is the fellowship of ourselves, something so rare and so inspiring, so enriching in its experience and inspiration, that one who has dwelt for any length of time in an academic community feels life elsewhere somewhat barren and forlorn. It recalls what James Russell Lowell said in his Harvard anniversary address thirty-five years ago: "Nothing is

so great a quickening of the faculties or so likely to prevent their being narrowed to a single groove as frequent social commingling of men who are aiming at one goal by different paths."

But perhaps the greatest attraction of university life, and the one which most distinguishes it is that embraced in my title, namely its freedom. I approach here a much discussed topic and one certainly preëminent among the interests of a university. What is meant by academic or university freedom? How is our life free above other men's lives? What are the true and proper limitations to our freedom and what are the hindrances to that freedom which university life in America has not succeeded in preventing?

I realize it is somewhat audacious for me to approach this subject so early in my experience because it is often charged that the American university president is the great trespasser upon university freedom, and he is frequently mentioned (I do not know with what propriety) as the tyrant of academic men's destinies. But I find myself prepared to admit this—that without freedom there can be no university.

I shall begin my analysis of what our freedom of life embodies with one of its less disputable points, namely its freedom from fixed engagements. It is the lot of men, for the most part, to be bound inescapably to their tasks, to have their work measured and apportioned by others, their methods prescribed, their products standardized. In most of these respects the academic man is free and he has an ample release from set engagements. Long experience in the organization of teaching has seemed to indicate that to do it well it must be done sparingly, that the number of times a week in which a man can give his best to a class, without exhausting the batteries of his

physical being, is relatively small, and that, for men of our race at least, the periods of instruction must be interrupted by relatively ample periods of cessation. This gives to the university worker frequently recurring periods of relief that are commonly spoken of as holidays or vacations. Where properly employed, however, they are less periods of leisure than they are periods of relief from appointments, during which the mind may be exclusively turned and the energies concentrated upon the advance of that investigation in which the university man is enthralled. They are periods advisable for movement, travel, and visiting of perhaps distant lands and peoples where alone an investigation can be carried to completeness. The knowledge that characterizes universities is markedly knowledge which cannot be pursued parochially. It must have the benefit of wide intercourse. For its successful advance it must frequently be carried to the uttermost parts of the earth. The forests, the waters, the earth's stratifications, the uttermost parts of the planet, its types of men, their society, beliefs, creations, must frequently be examined in a most general manner. So that travel and exploration in the physical sense are characteristic of academic communities and among the essentials for the successful prosecution of their endeavors. Our liberal vacations, the sabbatical years, offer a kind of opportunity which experience has shown is indispensable to the university. But in whatever way the academic man chooses from year to year to employ that generous period of liberation from fixed duties, it is clear that he is uncommonly free, and that his freedom is one of the most splendid and generous sides of academic life. It is a kind of release which neither great wealth nor high administrative responsibility can assure.

Another sort of freedom permissible in a university is freedom from artificial conventions of our complex society. In the midst of life increasingly busy with trivial employments and diversions, increasingly weighted with superfluous possessions, the life of university men is permitted to continue relatively simple, homely, plain. University standards permit us to live, if we please, in relatively unpretentious and comfortable homes, with only such furnishings and accessories as we choose to have because they actually contribute to our comfort and sense of pleasure, and to give our entertainment and intercourse a classical simplicity. This point may seem trivial to some, but it means a great deal that in a state which is tempted to such present-day extravagances and display as is the American nation, we may here, if we so desire, cultivate plainness and simplicity without diffidence or concern.

Finally, we come to that special freedom to which the term "academic freedom" is sometimes confined—freedom of teaching and of thought and utterance associated with it. This is undoubtedly the crucial point of our inquiry. Is a professor in a university, and above all in a *state* university, to be permitted to express himself without restraint? I am not sure that I represent the unanimous academic view, but as a practical answer I would say yes, once a man is called to be a professor. The earlier grades of academic advancement are necessarily probationary, but once the professorial status is conferred the scholar cannot thereafter successfully be laid under restraint. The bounds upon his action must be those of his own defining—the consciousness that he is speaking as one in authority, as one appointed to act with such consideration and courtesy as become a gentleman

and that any lapse into utterance that is foolish and uninformed will affect the esteem in which he is held. The bestowal of the rank of professor is conditioned upon maturity of experience, soundness of knowledge, sincerity of character, and those qualities which enter into the considerations leading to the choice for the professorship must be trusted to work out satisfactorily for the man, his teaching, and his institution. It is apparent that all academic choices are not equally successful. Some are obviously lamentable. Institutions like ours must occasionally suffer from the indiscretions and vulgarity of their members, but experience seems to indicate that a university suffers far less by enduring such conduct with dignity and restraint than it does by coercive or punitive action.

An appointment to a professorship here with us, and I believe the same obtains generally in the most distinguished of our American institutions, is for life. I do not say that disloyalty to country or grossly immoral conduct are not reasons for summary removal, but, these considerations apart, a professorial appointment is practically a permanent engagement and the university which does not stand for this principle, even in the face of irritation and criticism, will in time be punished by a failure to command the interest of distinguished scholars. Doubtless it is the responsibility of the president, as occupying a position in which he is especially open to the effects produced by academic indiscretions, to counsel and to advise frankly, but I think he may not threaten, I think he may not advocate punishment. These last actions are incompatible with the democracy and independence essential to university fellowship.

Our main safeguard is wisdom in selecting the university personnel, and advancing to professorial grade. The

man who is known to be penetrated with the academic spirit, to whom pretence and insincerity are detestable and who is chosen because he is a man of knowledge and of character will never offer real embarrassment to a university which fears not the principle, "No Refuge but in Truth."

I appreciate that there are times which are exceptional, when men neither in a university nor in civil society generally may use their privilege of speech and criticism. War is such a season. As one who has known the restraints of a soldier, I do not sympathize with the extreme liberal view that expression of view should not be limited even in war. War is a highly abnormal experience in which thousands and millions of men, at utmost danger to their lives, forego *all* freedom, surrender *all* liberty to the necessary requirements of military discipline. And this being the situation of the men who fight, some measure of restraint is justifiable over the entire nation, that the army may suffer no increased hazard. And there may also be other crises in a state so acute, so disturbing, so painful to large numbers, as to necessitate a temporary suppression of free utterance, but normally the rule of academic freedom holds.

Having said this, I wish to distinguish a university as a place where those who belong to it have free utterance from a place where every comer may have freedom of speech. The two ideas are not consistent. The university is not an open forum. Its platforms are not free to the uninstructed or to those without repute. It is not a place where any sort of doctrine may be expounded by any sort of person. There is a public attitude that sometimes questions the right, particularly of a state university, to exclude any from public utterance in university halls. But just as the permanent members of a

university are selected with great care and for reasons of confidence in their knowledge, so those who are invited to speak incidentally or occasionally must be judged with comparable consideration.

I now come to my final point. What is the place of the president in this academic community and what his responsibility to this freedom? The President of the University of California is a member of its Academic Senate, he is a colleague of the teaching force as well as of the Regents and according to the bylaws of the University he is the normal avenue of communications between the two bodies. It seems to be his responsibility to draw all the various institutions which make up the University into a helpful arrangement with one another and assure their common development, and he is obviously the center and chief of a large staff to whom the administrative tasks of the University are entrusted. It is his duty to inform the Regents as to the University's needs, recommend financial provision for those needs and bring to the Regent's attention those academic policies upon which our Senate has concluded its consideration. It is obvious that he cannot, in such a community as ours, do these things except in the closest association with the academic life itself. It would be presumptuous and futile for him to attempt in a secretive or solitary manner to formulate an academic policy or to nominate to our membership. The University is a place dependent upon being friendly, and university matters can only be settled, in Sir Arthur Help's fine phrase, "by friends in council."

The President has responsibility to see that needed action is taken; that decisions are reached, though the decision may not be exactly his. But he can afford to assume very little of autocratic authority in such matters. Rather would he seem to be a point about which may

gather those elements which result in a clear and imperishable crystal of opinion, or, to change the figure, possibly a hard, irritating substance within the precious mother-of-pearl which leads to the accumulation there of those translucent particles which produce a diadem.

It is in this spirit at least that I approach this office which has been so lately conferred. I am sensible of its distinguished character, of its great opportunities, of the fine traditions we associate with it, of the friendship and esteem that surround it; but I am sensible also of its cares and its chagrins, of the fact that that very freedom which I have so extolled as the embodiment of the academic life is, by the nature of the presidential office among us, largely denied to it. No one who views it as I have been privileged to view it here, as student, as alumnus, as teacher, could approach it without reverence, without humility, and without a sincere disposition to give all that he possesses in order that our common life may be kept in those free and honest paths along which it has so well proceeded and which are leading us seemingly to heights of usefulness and influence of which no man can see the summits.

ADDRESSES DELIVERED AT THE ALUMNI BANQUET
IN HONOR OF PRESIDENT BARROWS

HOTEL OAKLAND, OAKLAND, MARCH 23, 1920

ADDRESS OF MR. WIGGINTON E. CREED

Toastmaster

Governor Stephens, President Barrows, Alumni and Alumnae of California: In your name I welcome here tonight not only the Governor and the new President of the University but the delegates who have attended the inauguration. And I express to them our appreciation of their interest in us which has brought them to these ceremonies.

As I look about this crowded room, the thought occurs to me that if we keep on growing, we shall have to come to what may be called alphabetical dinners—that the alumni from A to D will dine in one place, and President Barrows take his soup with them, and then go on to those from E to G for the next course. Our growth has been enormous. Today we have approximately 18,000 graduates and ex-students of the University who are eligible to membership in our Alumni Association. As a body, we have been able upon picturesque or special occasions—to adopt a well-known phrase—to spring full-panoplied over night to the support and aid of the University. But we have not given that sustained effort which characterizes the alumni associations of universities privately endowed. Several months ago I went into the data of alumni associations, and I was astounded to see that, with one or two exceptions, the associations of privately

endowed universities had higher percentages of members in their associations than state university alumni associations. I found, too, that in the matter of gifts, averaged over the entire body of eligible alumni, the associations of privately endowed universities far exceeded those of any state institution for which I was able to find records.

To meet that situation, to give you the opportunity to play your full part, the Council of this Association has created a Board of Visitors. The duty of the members of that board will be annually to visit the University, to inquire into its work, and to consider its problems. The board is so organized that large numbers of alumni can serve upon its various sub-committees.

Let me say at this point, and I feel I can say it with all propriety because I have sat upon the Board of Regents as your representative, that if the alumni who are called to serve upon the Board of Visitors and its sub-committees approach their task in the same spirit in which the Regents of the University approach their duties and obligations, the Board of Visitors will be one of the most potent forces for the good of the University of California. The thing which forced itself upon me when I first became a member of the Board of Regents was the unselfish devotion of those men to the University, their willingness to sacrifice their own business interests to serve the University, and their willingness to give time without stint to the problems and the work of the University.

These committees or subdivisions of the Board of Visitors will concern themselves, for example, with the graduate division and research. The alumni who come to serve on the sub-committee assigned to the graduate division and research will learn the problems and needs of the University in that great function of university work,

the work of discovery. The fundamental idea in university work is research, is the opportunity of scholars for self-expression, for contributions to the progress of the world. We know that there will be pressure enough, there will be demand enough, there will be support enough, for the practical work of the University—there will be opportunity and funds for the University to render practical service to the great commonwealth, the great empire in which we live. And it is right that that condition should exist. No greater or more noble work can be done by the University than to serve this great commonwealth in every practical and helpful way. But there must come increasing support to the University of California on the side of its scholarly work, on the side of its work of discovery and leadership in the world of scholarship. I stand here as your President and say that I look to this great body of 18,000 alumni to rise and do their part in furthering that side of university work.

In respect of student and faculty welfare, there is a great opportunity for the alumni to work out the problem of student housing in Berkeley, to be helpful to the Regents in solving that great problem. And particularly are the women interested in the solution of that problem. Housing conditions in Berkeley are far from satisfactory because of the very rapid growth of the student body. Some definite constructive task must be undertaken in that respect. Who better can initiate that work, who better can help in solving the problem, than the alumni who know the University and must know it as it grows and develops year by year.

One other item in the task before the Board of Visitors appeals to me, and that is the duty of the alumni to concern themselves with the whole subject of university training. We are interested in seeing graduates turned out of the University who have a mastery of something,

and a point of view which pays the State for the education they have received. We are not concerned with mere aggregations of units. We want men and women to go out from the University who are masters, who represent a university education, and who can give in increasing numbers the great service to the world which it needs from educated men and women. The President of the University in his recent address to the students said that elementary work must be cut down in the University. That is a sound pronouncement. The elementary work which ought to be done in the high schools must be done in the high schools, and must not be done in the University to the diminution of the efforts of the University toward real university education.

Here, my fellow-alumni, is a wonderful opportunity for you to help, for you to serve. President Barrows wants you beside him in helpful counsel and in support, just as he wants beside him in the same way his colleagues over in Berkeley. And you must come forward and make of this Board of Visitors an organization which will rank in dignity, in force, in power, and in intelligence, with any force or power concerned with university education.

Our chief thought tonight is, of course, the inauguration of President Barrows, and our hearts are warm over the fact that we have him as our President for this great institution which we all love and serve.

President Barrows has been greeted on behalf of the alumni on several occasions by me, but no one has yet greeted him in the name of the women in our Alumni Association. It is a pleasure to me tonight to call upon one of our alumnae who is well known to you and who has had at all times an abiding interest in the University, an abiding interest in the education of women. I call upon Mrs. Alexander F. Morrison to greet President Barrows.

ADDRESS OF MRS. MORRISON

A birthday celebration is counted the most joyful of all family festivals—probably because it is the most intimate, belonging to the family itself. To the older members of the family it is a day impressively set apart for bestowing good wishes. To the younger members of the family it is a day hailed with great rejoicing.

There is a vital moment in the life of every human being which determines whether the celebration of the birthday shall be gay or serious. It is the imperceptible moment when youth passes into age. Although acclaimed by no visible hand upon the dial and by no audible bells ringing out the hour, it is at this vital moment that the processes of life, which in every human being have been consistently constructive, now become consistently destructive. At the subtle moment when the wearing-out process overbalances the building-up process the crest of the mountain of life has been reached, and from that moment on the path which has been continuously ascending turns abruptly downward until it is finally lost in the shadows. With expectant eyes upon the future, it is the youth of the world that joyously awaits the advent of each coming year.

This is the night of Charter Day, March twenty-third, 1920, and we are gathered together to celebrate the fifty-second birthday of the University of California—a birthday that may be rightly celebrated with the enthusiasm of youth, for Alma Mater is just as young in spirit tonight as she was in that eventful year of 1868, when by charter she took her place among the great universities of this country.

As an institution Alma Mater differs from the individual, because an individual grows old and Alma Mater always remains young. Built up by the spiritual powers of man and sustained by spiritual forces, Alma Mater is free from the material limitations of the body. Being spiritual in essence, the constructive forces at work in the University always outweigh the destructive processes. As this constitutes the difference between youth and old age, Alma Mater can never grow old, and, remaining young, she is entitled on each of her birthday celebrations to the joy and enthusiasm which belong to youth.

It is sometimes said that the University has acquired a habit of joyous celebrations. If so, it is in accord with the spirit of the bay cities, which in their love of pageants and processions are distinctively Latin. It is not only the spirit of the bay cities—it is the spirit of California herself. Inspired by this spirit of California, the Alumni never fail to find good and sufficient reasons why they should come together on every Charter Day.

There have been some very impressive celebrations. On March twenty-third, 1893, the University appropriately commemorated its twenty-fifth anniversary. In 1910, the University celebrated the "Golden Jubilee" in honor of the establishment of the College of California. In 1915, the year of the Panama-Pacific Exposition, the University celebration was in the nature of a Pacific International Conference. In 1918, the University celebrated its fiftieth anniversary.

On March twenty-third, 1917, a new spirit fell on the assembled Alumni—the joy of the occasion had vanished, and in its stead was a great calm, the calm that always accompanies human feeling when it reaches its greatest height. The time was at hand for the grand sacrifice that

should be made for country and for the world, and with suffused eyes and beating hearts all who were present stood ready to answer "aye" to the great call.

On March twenty-third, 1919, the Alumni welcomed the return of the boys from the war. Heavy hearts grew light and the spirit of thanksgiving for the return of the boys was the soul of the festival. In the "Hymn of Thanksgiving" the mention of the names of the boys who would never return sounded as a deep minor chord.

Today, March twenty-third, 1920, marks another birthday gathering, and tonight we celebrate the return of one particular boy who went to the Front. Although he has reached man's estate, he is still a U.C. boy, an "M.A." of the class of '95, who was graduated twenty-five years ago today. With the enthusiasm of a boy he put aside all that was dear to him, and, leaving all that was precious behind him, he laid his sword on the altar of his country and said from a full heart "My Country, here am I." The war over, he reverently folded away the standard of the Red, White, and Blue and then, bidden to a new post of duty, had placed in his hand the standard of the Blue and Gold. I refer to the soldier boy—at the same time a man of mature thought and scholarly dignity—the man to whom has been confided the leadership in directing the destiny of the University.

Perhaps no one realizes tonight better than our new President that the opportunity for service to the University by its Alumni is greater than ever before.

It is true that the smoke of battle has passed away, but dark clouds still veil the horizon. In the wake of war we find in the world confusion and passionate unrest. There is an existing enmity of nation against nation, while a deep and widespread industrial bitterness seems to reach to the remote corners of the earth. There are

evil forces at work which threaten, if not rightly understood and properly dealt with, to disrupt society itself as we now know it.

How shall the world be led back to mutual tolerance and to a common happiness? Is not the day at hand for the higher institutions of learning to become the steady-ing force of the world? Must not the groups of highly trained men and women within the college walls and the great numbers of trained graduates outside of college walls the world over form the battalions of an army which shall fight to restore the spiritual welfare of the world?

There must be statesmen wise enough to diminish international friction, there must be leaders in social experiments, leaders in public health, in public morals, and perhaps most of all, leaders in public education, leaders filled with true ideals of human service.

Ever since the signing of the armistice, a wave of radicalism has been sweeping over the world with such strength and swiftness that it threatens to engulf some of our social institutions. Against radicalism the great universities must stand as the mightiest bulwark of defense. Extreme radicalism is in its essence a perverted method of thought. It starts from false premises and draws false deductions, and then endeavors to force these deductions upon an unwilling world. When the world shall have been taught to think accurately and reason correctly, extreme and irresponsible radicalism must disappear. Law alone cannot accomplish the result, for it has been well said that "Progress is not created by law—it is fastened by law" and also that "Law never pushes on civilization—it keeps it from slipping back." It is the work of the universities to push on civilization.

At a birthday party it is customary to bring gifts. To this birthday party tonight I bring no material gift, but may I be allowed to formulate what I wish I might be empowered to give? I should like to offer whole-heartedly to our new President the coöperation of all the graduates of this institution along three different lines.

In the first place I should like to be empowered to offer to the new President the coöperation of the Alumni in strengthening the resolve of the University to raise its standards of admission and to demand from its entrants a proper preparation in fundamentals. The University has grown so enormously in numbers that the time seems to be at hand when she may be authorized to trim her lists and exclude from entrance the idlers, the ineffectives, and the mentally inaccurate.

In the second place I should like to be empowered to offer to the new President the coöperation of the Alumni in strengthening the University in a resolve to raise the standard of scholarship within the college walls. This step onward would enable the University to add to her ranks the effectives, the studious, and the worthy.

Thirdly, I should like to be empowered to offer the University the coöperation of all her graduates in securing an adequate, an appropriate—yes, a generous—salary for her professors and teachers.

In regard to the first form of coöperation, which calls for the raising of the standards of admission, I think I can best bring this necessity home to you in a few concrete examples, which have not been manufactured for the occasion but are examples from every-day life. These answers were given in a written examination to questions submitted to candidates seeking important positions in San Francisco. The applicants for the positions were

all of them either high school graduates or students in their first or second year at college.

Question. Who was Henry of Navarre?

Answer. Henry of Navarre was otherwise known as Henry the Eighth and had eight wives.

Q. Who was Henry of Navarre?

A. A descendant of Louis Napoleon and King during the French Revolution.

Q. What was the Spanish Armada?

A. The Spanish Armada was a ship that withstood battles and storms for many centuries and finally it went down on Dewey Day in Manila Bay.

In a written composition on the "Crusades," the following explanation was given: "The Crusades were battles generally fought at sea in which the horses wore very heavy armor and the lords were all surrounded by their 'surfs.' "

These examples speak for themselves and, as glittering examples of inaccuracy, illustrate the first point.

In regard to the second form of coöperation, which relates to the raising of the standard of scholarship within the college, I wish the University might be permitted to give to its freshman class the advice which is given to a prospective student in that stimulating little book called "The College Student and His Problems." This advice reads as follows: "You are now ready to come into some efficient knowledge of yourself, to secure a reasonable mastery of your powers, to change the rather flimsy and nebulous and gelatinous mass called your brain into something with clearness of outline and firmness of grasp, to substitute a steady and powerful mental stride for a rather shambling mental gait, to put grip and grit in place of mental flabbiness, and to lay well either the general or the special foundation for the activities of later life."

Should the University be duly permitted to raise its standards, it would not be required to prepare its

students only for pursuits that "pay." In addition to preparation for pursuits that "pay," the University would demand a course of study which would develop sanity of judgment, breadth of vision, and power to grapple with the great problems of life.

The attitude of mind of the Alumni toward these two forms of coöperation, namely, the raising of the standards of admission to the University and the raising of the standards of scholarship within the University, is of vast importance to the University. The example set to the great public by the Alumni when the time came for the Alumni to weigh their own sons and daughters and perhaps find them wanting, would greatly help or hinder the University in its step forward.

In regard to the third form of coöperation, which relates to the proper payment of professors and instructors, let us not fail to pay our teachers fitting salaries lest we pay the price in wasted young manhood and in wasted young womanhood. The proper teacher should have time for study, for reflection, and for proper preparation of his work. His attitude in the class should be one of calm, which is impossible unless the teacher's mind be free from the distractions of financial worry. The beauty of the physical plant of a university reflects its glory in the eyes of the onlooker, but the greatness of its teaching force reflects the glory of the university in the life of the world. If necessary, let us delay the construction of new buildings, let us reduce the number of the student body by the legitimate means of imposing higher standards, and let us suitably pay the members of our faculty.

At this period in the world's history, the future holds, as never before, exciting opportunities for service and achievement, and, to prepare the way, the University

must train to the highest degree in the individual the full expression of all his talents. May the University go forward with new vigor to larger things!

May I close my remarks of the evening with a toast? I hold in my hand a goblet containing the very best vintage that California ever produced. It is clear, sparkling, refreshing; it is life-giving and life-saving. It was distilled by the greatest of all chemists, by Mother Nature herself in her own laboratories. It was cooled and kept pure in the bonded warehouses of the eternal mountains. In this crystal liquid, I wish you to join with me in drinking a toast. My toast has several parts. I cannot separate them. I would not, if I could, and I do not wish you to drink with me until I give you all of the parts.

The first part of the toast is to the man who until last year presided over the destinies of this University and helped to make it one of the greatest universities of our country. The second part of my toast is to the soldier boy of last year—the man of mature thought and scholarly dignity who this year becomes the head of our great University. In drinking to these two heads of the University, I know that you will gladly join me in drinking also to their wives. We all know and hear of university presidents, but let us not inadvertently overlook the wives, who are always important factors in the social life of the university.

In the light of past achievement will you drink with me, standing, to President Emeritus Benjamin Ide Wheeler and to Mrs. Wheeler, the lady who stood by his side bravely and actively during the many long years? In the light of future achievement will you drink with me, standing, to President Elect David Prescott Barrows and to Mrs. Barrows, the lady who will stand at his side in the coming years? To both of them we pledge our coöperation and our loyalty.

THE TOASTMASTER: As I approach the introduction of the next speaker, I am reminded of the shock that came to the legal profession about twenty years ago when the engineers of the country began to move up alongside the lawyers and to discuss economics, ethics, and even discuss what the law should be. Ten years later, the same shock came to the bar when university professors began to go out into the world and to encroach upon those domains of activity which the bar had always thought belonged exclusively to it. And I remember that when Dr. Reinsch, Professor in the University of Wisconsin, went over as American Minister and Envoy Extraordinary of the American Government to China, the bar said, "There is another one of those professors taking away jobs from us." But there is consolation for the members of the bar in regard to Dr. Reinsch in that not only is he a university professor but he is also a lawyer and is today the chief legal adviser of the Republic of China, an international lawyer of international fame, the outstanding man in this country among those who are qualified to discuss the great problems affecting China in the Pacific.

It is a great pleasure to me to welcome Dr. Paul Samuel Reinsch here tonight as a delegate to the inauguration of President Barrows, and as our guest. I ask you, Dr. Reinsch, to address our gathering.

ADDRESS OF DR. REINSCH

Mr. Toastmaster, Ladies and Gentlemen: I thank the toastmaster for his very kind words but I am sorry that I should have been one to give a shock to so admirable a profession (to which moreover I belong myself).

I was very happy to drink the toast proposed by Mrs. Morrison. And I agree with her as to the superior virtue of that in which it was proposed, although a great many people say at the present time that, while this prohibition is an excellent thing for your constitution and mine, it is doing peculiar things to the constitution of the United States. I am very happy to be here at your birthday party, as Mrs. Morrison has so felicitously called it. She says the University is fifty-two years old. It is just a little bit ahead of me—your Alma Mater can stand it somewhat better than I can. So from that point of view the occasion is not quite so stimulating to me as it is to Alma Mater.

An occasion of this kind always brings to our minds the memories of our own college days. It brings to my mind, too, the similar gatherings in a far distant land where American university graduates got together, men and women of all nations, particularly, however, American and Chinese, beneath the towering walls of ancient Peking. If you have ever attended any of those meetings, you will know that the American college spirit has been transported bodily into that distant land, with all its outward manifestations, such as yells and unison calls from college to college, from table to table, demanding to know what is the matter with so and so. The Chinese as you

know, are very ready to pick up all our practices of genial sociability. They bring their wives; and those little Chinese women, who may never have had any direct knowledge of our education at all, nevertheless enter into the spirit just as if they were entirely to the manner born.

It is amusing to see the older graduates, who have resumed the long-coated, dignified costume of the Chinese, manifesting distinctly American enthusiasms. For instance, at a baseball game you may occasionally see admirals of the Chinese navy and other dignitaries of the Chinese capital giving vent to their feelings in distinctly American fashion. "Rotten!" they will say, "Put out the umpire!" "The pitcher is rattled!" and similar familiar exhortations. They take up our particular dialect very readily. The other day I heard a Chinese, upon being asked whether large quantities of Japanese goods had been burned in the national movement in China, say, "Oh, well, occasionally they burn a little pile just as a stunt to put some jazz into the boycott."

The Chinese who return from the United States, going back into that enormous population, with its ancient civilization, carry with them, indeed, a valuable outfit of knowledge. But they are confronted with very great difficulties in making it effective, and sometimes they suffer from some of the things that we ourselves have suffered under in our college education. As I was walking in the hills above the University this afternoon, meeting the students, young men and women strolling there, picking flowers and taking each other's snapshots, my mind reverted to my own college days, and I thought of the pleasant things and also of some which were otherwise. It occurred to me that one of the great troubles that we have to encounter—at least I did and I know it is still met with in our entire educational system—is too

much of the quantitative idea in education. I had an amusing illustration of that when I was still at Wisconsin. A young fellow wrote me from Texas: "I have read your book on Far Eastern Politics, and I would like to ask you some questions. And I want you to understand that I know something about that subject, because I have read \$30 worth of books on it"—a very definite measurement of knowledge. But the quantitative idea germinates also on the faculty side. I remember the case of a young man who was teaching American History and who would entertain his class for whole lectures at a time by giving them, let us say, the details about how many slaves were freed in the various parishes of Alabama before the Civil War, year after year. That sort of thing is not at all inspiring. In all things we are greatly given to the quantitative idea. The candidate at the convention is measured by the length of the tumult of applause which is kept up for him—and surely some California candidates are going to exceed the half hour limit this time. I read just the other day that a county in the western part of Kansas boasted of the fact that it held the automobile record, in that there were four automobiles to every bathtub in that county.

There is the merely quantitative method of instruction. There are also other vicious methods; the diffuse verbosity which was formerly practiced often by those who professed sociology, and which consisted in telling a very simple thing in such an abstruse way that it was very difficult to understand it. This made one long for the simplicity of an answer which was once given in the same connection as those wonderful statements regarding history quoted by Mrs. Morrison, to a teacher who asked the question, "What was the result of the great flood?" A small boy stated conclusively, "Mud."

As I was thinking of memories from the student's point of view, I asked myself what, in my experience, had after all been the most outstanding thing of value to be remembered in the college course and in university work. It seemed to me that it was *example*, the opportunity to see men who had a mastery of a subject handle it and analyze it. There the good old lecture comes to its own. A lecture may, of course, be terribly abused, particularly if it entirely ignores the printing press. But if it is a clear, logical analysis of a subject, luminous, illuminating, then it is practice in thought, which is of great benefit to the hearer. And so it seems to me that it is example which counts for most. In the sciences, there is the very careful method of investigation, of making experiments, requiring infinite patience. Accuracy is very much needed in all branches. I am afraid that if that test of Mrs. Morrison's were to be applied—insisting on absolute mental accuracy—there would be an enormous exodus from our institutions of higher learning. I have had experience with a great many young college graduates as assistants in office work. I find that they are very often decidedly superior to details of style and spelling and that a well-trained stenographer with merely a high school education is sometimes to be preferred to the man who has studied literary criticism and experimental psychology.

But I do not desire to ramble on in this fashion with reminiscences. The thing that makes the college course, the university course, a measure for life, is the manner in which it is made to contribute to the development of personality; and that comes by touch with other personalities, among the students and among the faculty.

But there is something beyond that. We are alumni and alumnae of *state* universities, of universities that are

closely connected with the public interest and government. I may say to you that as I went out to represent our country among a people that is at the present time trying to solve the most difficult problems of internal organization, my experience of an American commonwealth that had concentrated its intellectual energy in its university stood me in specially good stead. Because, whenever practical questions came up, which were often submitted to me by my Chinese friends among the officials, I could always fall back on this experience of the living organization of a democratic commonwealth.

The university represents the concentrated, intellectual force of the state, exerting itself in everything relating to the mind, where mind controls matter, where it controls engineering problems and development, in art, in literature, in business, in commerce, in agriculture; this means the dominance of the mind in all parts of the affairs of the commonwealth. This conception implies the organic unity of all life and effort in the state. A selfish spirit of merely individual training for personal advancement could not be tolerated in a communal university, where everything is focused upon the communal life and made subservient to the communal welfare, instilling into every member of that community the idea that his private, personal efforts and his talents have no real meaning whatsoever and do not lead even to his own happiness unless they are employed with a view to the general welfare of the community in which he lives. That is a fine heritage to give to our young men and women, a fine start toward the upbuilding of a great nation.

It has been noted by the toastmaster that among the graduates of state universities loyalty to the alma mater is often not so strongly expressed as it is in institutions

privately founded and maintained. But I believe it is there just the same, it is there, sometimes subconsciously, but always working in the minds and lives of these men and women. Both classes of institutions have their functions to fulfill and I don't mean to say for a minute that those privately founded are not conscious of their public obligations and do not cultivate in their students a public spirit. But an institution that is so closely connected with public action as the state university has a special treasure in the relationship as it has a special duty. In the great problems that are confronting us in this nation now, whether as individual commonwealths or as a united whole, it is to the great universities that we must look for guidance, for rational investigation, for providing us with a basis of action, and not only with that, but providing our youth with an impulse toward the public welfare which will last through life and will be its chief treasure.

I am particularly happy to be here on this occasion because of the fact that Dr. Barrows is beginning now his period of administration of this University. I know him well. I have seen him in action during the war analyzing very difficult and complicated situations, judging men, suggesting action, and I know that he is animated with those ideals which a great public university ought to represent and develop. Not only is he animated with the ideals, but he has the mature experience, the character, ability, and force, to make those ideals live. And so I congratulate you, ladies and gentlemen, on your leader.

THE TOASTMASTER: At the Chamber of Commerce dinner to President Barrows in San Francisco last evening, I made reference to the fact, when I arose to introduce him, that I had performed that same function on many occasions since his appointment to the presidency of the University, and that he had shown the greatest patience and good nature under my bombardments and that I thought he was now entitled to some respite. When I sat down one of my friends said "You're quite right; David is not the man to stand for any worn out Creeds." I feel that tonight I ought to make good my implied promise to President Barrows to give him some rest from my enthusiasm and I have therefore concluded to call upon representative alumni from three important sections of the State to express a brief word of greeting to him from the alumni. I have great pleasure in calling first upon our loyal alumnus, Robert M. Fitzgerald, of the City of Oakland.

ADDRESS OF MR. FITZGERALD

Mr. Toastmaster, President Barrows, and Friends:
If I were able to express what I feel, I should be pleased to be called upon. Having been notified a few minutes ago by the chairman that he would call upon me, the only sweet words he uttered in making the request were, "Make it just two minutes." I can't help feeling, under the circumstances, very much like the fellow who had given some offense to his neighbors and they concluded they would ride him out of town on a rail, which they did. In explaining it afterwards, he said that, were it not for the honor of the occasion, he would rather have walked. So, were it not for the honor of being called upon, I would rather remain seated.

Feeding our lives are two streams representing two moods, one serious, the other pleasurable, and both often reviewed in reminiscence. When reminiscent how often we look back to college days and the time of boyhood, to the pleasures that we found when going through the University, to the friends we made at a time in our lives, and the only time in life, that we make warm friends—in early youth and manhood. When cares and responsibilities crowd in serious life, we draw on our education, culture and the information that we have acquired. No matter what mood we may indulge in we find ourselves indebted to our Alma Mater for the pleasure which memory brings and the gratitude we bear for our ability to cope with the seriousness of life. Thus we always wander back to her no matter what the occasion or what mood we may be in. That is why she is so dear to each and every one of us.

The ideals, then, that we have of the man who shall hold the destiny of our University in his hands, both from the pleasure point and the serious point, are high. And while I recognize that most post-prandial endorsements are endorsements without recourse, because the recipient has nothing to do but to sit still, it is a little different tonight—the task, Mr. President, is before you. And to yourself, as one of the alumni of the University that we love—the University that we hope will carve out, together with other institutions of learning, the real destinies of our nation, if it is to go forward—to you we extend not only the hand of friendship, but of good fellowship, because you are one of us, and you have been one of us. And our greatest hope tonight that you will carry that destiny forward, is that you are an alumnus of the University of California.

In a word, then, we pledge to you in this task, difficult as it may be, our aid, our devotion, and our fealty, knowing that with that aid, your own industry, your own enthusiasm, and your own ability, there is nothing for the future of the University of California but success.

THE TOASTMASTER: There are twelve members of the Stockton alumni here tonight, and I wish to pay a brief tribute to those alumni from the City of Stockton. Throughout the time that I have been President of the University of California—you didn't let me finish—throughout the time that I have been President of the University of California Alumni Association, I have called upon those alumni in Stockton to render various services, and there has never been an occasion when they have failed to respond one hundred per cent strong to a request that came from the office of the Association. I have great pleasure in asking George F. McNoble, the President of the Council at Stockton, to say a brief word to Dr. Barrows.

ADDRESS OF MR. McNOBLE

Mr. President—or, more properly, Presidents— and if I stop there I might be addressing a multitude, as I understand that we have all sorts of Presidents with us tonight, one from the Alumni Association, one from the Board of Regents, one from the University of Missouri, and one from Mills College; quite as many Presidents as they have in the Mormon Church in Utah; so I won't specify which one I am addressing, as I wish to get all the election returns in before midnight.

This is a day with us for great rejoicing. Upon behalf of the Stockton Alumni Association, of which I have the honor to be the continuous President, I wish to bear to President Barrows our message of continued loyalty and support, and at this round table with fifteen of the Stockton Alumni present we rejoice with him tonight in the elevation that he has received at the hands of the Board of Regents, and we believe that that honor was rightfully his, even though in the earlier stages of the contest there was some doubt as to whether he might be chosen.

By way of digression, I wish right here to take up the theme suggested by our distinguished friend, Mrs. Morrison. There is no doubt that she is a magician—I would not feel at liberty to call her the feminine of “wizard,” even if she does practice witchery—but I do wish to say that any lady that can make a roomfull like this stand up and smile and quaff deeply of a liquid that they do not like, especially with such very recent memories of something that they do like, is a veritable

magician. But I suppose it is just as well, for the distinguished lady has made this learned audience do something that it did not wish to do, that is to say, drink toasts with water. The good lady has said that the standard of our learning is falling at the University and that the graduates have great difficulty in reading, writing and 'rithmetic, in fact practicing the three r's—well, this is to be regretted, but I think as we are out and away from the classic shades, it may be perfectly safe for us now to say: "Let them raise up the bars of learning at the University of California, for all the old animals have got out."

Now, mark me, as the ghost says in "Hamlet," I heard a judge of the Supreme Court of this State say that his forum was a court of last conjecture; and I am just wondering now whether, as we sit in judgment upon the present undergraduates, we could pass an examination and tell whether Henry of Navarre was more nearly related to Henry the Eighth or Henry the Fourth.

It was a wonderful day in Berkeley today. The scene was entrancing, the long procession of scholars and near-scholars were gaily decorated in multi-colored clothing. As we gathered at the Greek Theatre, I thought at first we might have an unwelcome shower of rain, but it did not rain water, though we had a downpour—that is to say, there was a bounteous downpour of academic lore galore in great store—in place of the rain.

Now, Colonel Barrows, as man to man, it took a long time to get you seated, but at last we have got you as our leader—as Californian to Californian, as man to man, as one who speaks and understands the language of Bret Harte and Mark Twain, and knows the trials of the Pioneer's home—I wish to tell you by way of parable of our feelings during your recent campaign. And I wish

to say here that when the news came over the wire that you were chosen for the presidency of the University, we all hastened to send you a message which ran in substance: "Congratulations. We are still with you in your victory."

I wish to say that I feel the people of the State of California are to be congratulated upon obtaining the services of this man. We have a Californian for President, and that is a matter of congratulation for us. We know the people always think that other people's cattle have longer horns, that is, that the great men always live in some foreign or distant land. However, this obstacle is overcome, as a sound judgment was made by the Board of Regents. Here is a man who grew up as a part of the University, and we, the alumni, intend to support him loyally. We are going to give him our moral and spiritual support and all the financial support that should be expected of this great State—yes, give him all things that are necessary to make his administration a great one. Some one has said in speaking of the University: "We are going through the golden era of the University," and by that is implied that there is a silver or leaden era to follow. We do not wish such thought to persist. We wish to feel that as California is the Golden State, so the golden era of the University will continue on through years to come without end.

I desire to say in conclusion, President Barrows, that the Stockton Alumni had some fear and trepidation in the early stages of the "quest for a President" that some cog might slip and the wrong man might land in the right place. And if you understand the terms of that beautiful game that our pioneer fathers played upon the tailboards of their prairie wagons in crossing the continent, that good old game of poker, you will understand what I mean

when we say that we feel that you only had a small hand before the draw, that is, a small pair, but after the draw, lo and behold, you landed a full house; in other words, you filled by the draw and you won the pot.

We know that President Barrows is going to succeed; we know that he has a great task ahead of him; and as a great captain of industry once said: "It is only the busy men who do great things." We feel that no task is too great for our newly elected President, and that the people of the State of California are wedded to the idea that he is bound to succeed and do great things for us all in the years to come. We rejoice among ourselves here tonight in the pleasure that we all feel at the conclusion of this great gala day, and we say to you President Barrows, "Godspeed—you are a winner, and we intend to be with you even to the end."

ADDRESS OF MR. ALBERT M. PAUL

THE TOASTMASTER: Mr. Paul, will you say a brief word to President Barrows from the alumni of Los Angeles?

MR. PAUL. *Mr. Toastmaster, President Barrows, and Fellow Alumni:* I fully realize that in being called upon to speak for Los Angeles, I am probably filling the shoes of someone else who is unfortunate enough not to be with us tonight, and shoes worn under those conditions are not always comfortable. You may not believe it, but there are some who come from Los Angeles who do not enjoy talking.

A few weeks ago we had the pleasure of having Dr. Barrows with us in Los Angeles. History was made in Los Angeles at that time, because the Board of Regents then met for the first time there to consider University problems. And we wish to say to you, fellow Alumni, that we have every confidence in the world in Dr. Barrows. We like his dynamic energy, we like his mind, we like his "slant" on things, we like to remember that the equipment with which he comes to the University is of the best. Just how he and his wisdom and the wisdom of his advisers will solve the problem of housing the University students, whether it is a wise move to place a branch in Los Angeles, we do not know. All we do know is that if Dr. Barrows and his advisers decide upon a given thing we shall know that is best for the University, and we wish him to know that we are with him.

THE TOASTMASTER: The Governor of the State of California has graced this occasion with his presence. I wish to take this opportunity to express to him our thanks for that very remarkable and eloquent interpretation of the University which he made this morning when, as Governor of the State and President of the Board of Regents, he presented to President Barrows the key of the University as the symbol of his office. And I wish the Governor, not only as Governor, but as President of the Board of Regents, formally to present President Barrows to you tonight. Governor Stephens.

ADDRESS OF GOVERNOR STEPHENS

Mr. Toastmaster, Mrs. Barrows, President Barrows:
I will leave it to Mrs. Morrison whether the Governor of this commonwealth in this equal suffrage year has not exhibited the proper courtesy in the salutations just made.

This Alumni Association is a great institution, and one of which the Governor is proud, and of which he expects to be proud all through the years to come. He wishes to feel, he wishes to believe, that when he asks a member of this association to perform some public duty, the member will answer, "Ready." There is a particular thing for each member of the Alumni of the State University to do in the next year or two, and that is to see to it that any man or woman in his community who cannot speak the English language is taught it. In my judgment, never again should a man or woman be admitted to citizenship in America until after he or she can speak and understand the English language. In addition to that, those that are with us who are citizens but cannot speak our language should be taught it, and those who are not citizens and will not learn America's language should be put out of America.

I know how much all of you think of this State, from its southernmost boundary to its northernmost line. You would love it all the more if you knew it as well as I do. The only way to learn California as I know it today is by going thoroughly over California, traveling over every bit of it, taking in every community. I hope that many of you may have an opportunity in the next few years of

going into other counties in this great State. Wherever you go you can talk of this great University, for from the fifty-eight counties of California are to come the men and women who are to make the California of the future, the California that you and I shall continue to be proud of, as we are proud of it today. In the hands of President Barrows of our State University rests much of California's future—for he it is who will direct so many of the developing brains of our young people.

Ladies and gentlemen, it gives me great pleasure to have the opportunity of presenting to you tonight a member of your association, one whom you are delighted to honor, David Prescott Barrows, President of the University.

ADDRESS BY PRESIDENT BARROWS

Dear Fellow Alumni: Your greeting is most inspiring. This is the most remarkable gathering I have ever faced—and the best looking. Will Magee says that he has heard me say that before. He never did. And even if he did, it was before I ever faced this gathering.

Think of the power inherent in this company. Here we are, all trained in the same school, all holding the same things to be right and good, all with the same idealism and the same loyalty. Anything humanly possible is possible to this gathering, if it is high and if we are correctly organized to achieve it.

What a thing this University is! President Wheeler used to say of it that the University is a religion. I have thought much of that cryptic saying. There is truth in it. It is religion, in the sense that we who live for the University live for something outside of ourselves, beyond our own interests and satisfaction. And that is religion. And it is religion also in that we all take hold upon it, weak, ephemeral creatures, as upon something that is enduring. It is our grasp upon immortality. And so we seek to identify our brief lives with its life, which we know will be enduring. I think that is one of the real reasons why the men and women of this community delight so in enriching it, in bestowing what they have upon it—because they feel that they are giving to something that is imperishable, that will live when they are dead.

It is extraordinary how the people of this State feel about the University of California. I listened today with

thrills of interest and sympathy, as I always do, to the reading of that remarkable list of benefactions which have been showered upon the University within the last twelve months. What a rain of offerings, the small and the large! Perhaps the small gift is no less the result of sacrifice and the embodiment of affection than the large and splendid benefactions, like the million and a half dollars from Mr. Searles. These things showered down upon us unexpectedly, almost unperceived. That fine donation of the late Mrs. Haviland, which was in the list of those read to you this morning, that donation of a quarter of a million dollars, and perhaps more, for a building upon the campus, was not known to a single Regent until the Attorney of our board came into the meeting of the Finance Committee and announced that her will had been made and she had made this beautiful legacy for the good of California.

How full the history of our institution is of these simply bestowed, beautifully bestowed offerings! I like to think of that great Kearny Estate, given to us by a man of alien nationality, an Englishman. Few of the University knew him. I don't know that he was ever at the University. But his imagination had been seized by it. He died unexpectedly at sea. When his will was read, all of his possessions were bestowed upon the University of California. Then there is that singular little gift that came in the night from a man who knocked at President Wheeler's door, a man in plain, rough garb, and thrust into his hand a leathern sack and said, "I want you to take this and grubstake some young fellow in the University." That sack was found to contain a weight of gold, and it is today the Grubstake Scholarship of the University of California.

So these things come. The University grows and grows, rich in the generosity with which the State government supports it, rich in the loyalty of its sons and daughters, rich also in the great interest and affection and confidence of the people of this State. I made a little calculation the other day in a curious moment of the amount of benefactions which the community right around this bay alone has made within the last ten years. If I had made it ten years more, it would have been very much increased, because it would have taken in very great gifts like those of our dear friend, Mrs. Phoebe Apperson Hearst. But I found that within ten years the people of this bay vicinity had given to this University over six million dollars.

This is a dear, precious institution, fifty-two years old today, which we love and which we serve. It is a very young institution compared with some of the great foundations of learning. I received today a cablegram from under the waters of the Pacific which charmed me, a cablegram from the two universities in the Philippine Islands, one the American-planned establishment, the University of the Philippines, of which I had the pleasure of being one of the first regents, and for which I drew the organic act—and I drew that organic act pretty close to the organic act of the University of California—and the other the University of Santo Tomas, or, to give it the full title, the Royal and Pontifical University of Saint Thomas Aquinas—the oldest university under the American flag, for it was founded in Manila in 1610. That is an old institution compared with this young University of ours. And yet in fifty-two years it has become what it is, through the generosity of this State, the confidence of this State, and the affection of its daughters and its sons.

Our University is in the care and keeping of a remarkable body of men and one fine woman, the Regents. Mr. Creed, himself a Regent, has, with very becoming modesty, pronounced a eulogium upon this Board of Regents, and I, being now myself a Regent, am going to add something to that same eulogium, with like becoming modesty. I do this because I believe this body of alumni should feel, not mere gratitude, but a sense of concern, for these noble servants, twenty-four of them. They are appointed for long terms, terms that are unique, I think, among such institutions in this country, the term being sixteen years. They work and serve and learn, and every year become increasingly serviceable. There is a certain sentiment being spread throughout the State which is attacking the length of their service as anti-democratic and as inadvisable. Certainly it is a proper subject for the people of the State to discuss. But the question itself is getting involved in misunderstandings and in misinformation, and it is the duty of this body of alumni to keep the facts exact in the minds of the people of this State. A gentleman, a very intelligent gentleman, said to me a few nights ago on the train between here and Los Angeles, "I am authoritatively told that the Regents of the State University each and every one draw salaries of \$16,000 a year," I was able to disabuse his mind of that misconception. I told him that not only did they not draw salaries of \$16,000, but, more than that, they drew not a cent from the University, even meeting their own individual expenses and traveling up and down the length of this state, incurring heavy expense, on behalf of this institution. The University never drew a check in favor of any of them. We don't do that—they draw checks in favor of the University. That is the system.

That matter should be understood. Because our system of regent appointment and government is one of the reasons why we have grown so well, why public confidence is so strong in the institution, why it is that every asset, every property which is put in the hands of the Regents, improves. Gifts are not always an asset when put in their hands, but quite often a liability, but they become assets in some strange, mysterious way that I do not understand. Every lawsuit they engage in they win—I don't know how that is so, but those who can understand lawsuits may. What I want to say is just this: that the affairs of the University are in extraordinary keeping, and we should be solicitous to see that that keeping is not destroyed or impaired.

I am having a very interesting experience with the Board of Regents—there is no reason why I should not talk about them. The affairs of the University have always been conducted with great business prudence. So far as I know, it has never had a liability and has never run in debt. But there are some excellent traditions which it is well enough to break. I have signalized my induction into office by a great act of what might be called imprudence—I have framed a budget for the University and presented it to the Executive Committee, which for the first time, so far as I know, in the history of the University runs our institution into red ink, and runs it into red ink to the extent of half a million dollars. I presented this budget, and not a Regent batted an eye. The net reaction which I got from them was, "It doesn't seem to be enough." So I went back to my office and returned again with a balance that incurs a deficit of \$670,000. And they approved that. I don't know how that is going to be covered, but it is a deficit which seems to be necessary if the plain needs of the University are to be met

for this next year. We are spending this year three and a half million dollars, and the Regents of the University are prepared to spend hereafter four and a half million dollars, and find that additional revenue of one million dollars somewhere.

The great deficiency I have mentioned has been incurred in the following ways: We are improving the salaries of the teaching body. The new scale of academic compensation, which I am at liberty now to announce, is not sensational; it is still relatively modest, but it does put us on a fairly comparable plane with those of other first-class institutions in this country. The scale of salaries for full professors is now to run from \$4000 as a minimum to \$8000 as a maximum. For associate professors, the salaries will run from \$3000 to \$4000. For assistant professorships it will run from \$2700 to \$2900. Then we come to the beginning of the profession, the period during which we take men in the category of instructors, a probational period, to sift them and try them and train them, to see if they are fit to replenish and enrich the academic profession. We have heretofore started those young men too low. We have not paid them an emolument that made possible for them that advance which we require. We are going to do a little better, and I think in this respect we are doing quite as well as any university in this country, and perhaps considerably better than most of them. Hereafter, an instructor in the University of California, if he is a man who has completed his academic preparation and secured his Doctor's degree—and that is the type of man and woman we are looking for—will begin his teaching experience with us at \$1800, will advance for four years by an annual increment of \$200, making it \$1800, \$2000, \$2200, and \$2400, so that, by the time he is, let us say 28 or 29, he will be getting a

salary of \$2400 or \$2500, will have completed his probationary period, and be ready for advancement to the status of assistant professor, under that considerably increased compensation.

I mention this because I am so solicitous to see the best minds of our graduates, the most eager young people, the most ambitious and those best endowed, interested in the profession of university teaching. And this is a provision which, I hope, will make it possible for them to choose it.

We have had to add \$75,000 to our budget in order to make provision for retiring allowances for that increasing number of our staff who will not be able to benefit from the Carnegie Fund for the Advancement of Teaching, owing to the alteration in plan of that institution. We are adding \$100,000 for expenditures at Los Angeles, in order to conduct well there the interesting experiment which the University has undertaken in taking over that institution, making it into a southern branch of the University. We are planning provision there for training a thousand students in the freshman and sophomore years (besides that number who are taking their teacher's training course in what was formerly the Los Angeles Normal School). That will cost us in the immediate future \$100,000 of additional money.

So these items pile up. The University is receiving an annual increment of a thousand additional students. They cannot be properly instructed, the old standards cannot be retained, the mistakes of our education which have been stated here tonight cannot be corrected, unless the State of California gives us the support which we require.

Now, how is this to be done? I am not at liberty quite to tell you tonight. It means probably a reorganization

of our entire system of support. We have got to think in this matter not only of ourselves, but we must think and think liberally of the whole educational system of the State, of its high schools and its grammar schools, all of which have serious need, all of which have the same difficult problems that education is facing everywhere. But it is going to take a great effort, and an effort which calls for the service and the loyalty of the entire body of our alumni. We must begin to serve the University again as we have in the past, serve it unitedly, serve it through organization, serve it through leadership organized in every locality, serve it because we know that we are serving the greatest thing in the State, the greatest thing in the West.

If we do that, if we carry out these plans, if we meet our responsibilities in no hesitant way, if we meet them with the same generosity and the same fire that Californians have always had, we stand, I believe, a fine prospect of building up here at this favored point one of the greatest and most serious institutions in the world, uniting in its teaching and in its discovery the arts, the humanities, the sciences, the service of healing, the service of a better understanding of the races and the peoples of this great Pacific area. It is a very noble mission. It is a characteristically American mission in its promise, in its confidence, and in its largeness. But it is not too much for the world's needs, it is not too much for the State of California.

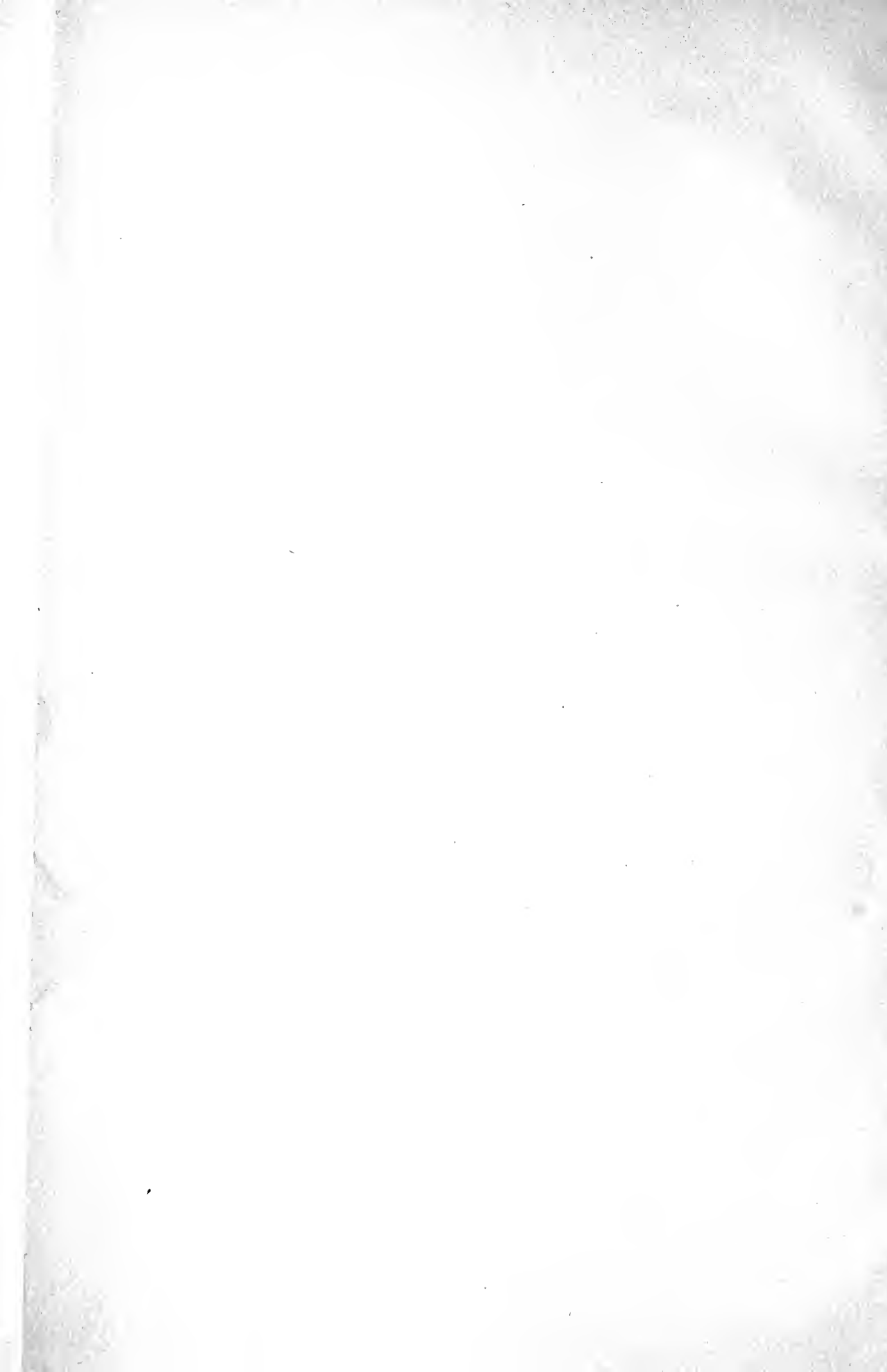
For fifty-two years, this University has been maintained by the people of the State. All who come here have, without price, been afforded education. They have come from all over the earth. You meet the graduates of California in all lands. They are of all races and all peoples. We have never asked anything of them except

to take proper advantage of the opportunities afforded—a generous policy, nevertheless a policy which has repaid this commonwealth, repaid it in material ways, and repaid it in spiritual ways, but in no way repaid it more than in its influence upon ourselves.

The Regents of the University have one great resource which they can utilize if it must be. They can do what other institutions have done, and done with brilliant success; they can impose upon the student body a tuition. And in some respects probably that student body would be benefited by the tuition. But we must remember this, that we are a state university, that it is our business to serve, not to select the part—we do not have that privilege, but we must serve all who come with proper qualifications—and among them, I can assure you, there are the poor and the needy yet promising men and women. A few years ago I made a rough estimate and found that there were in the University of California one thousand men who at that time were putting themselves through a college education largely by the service of the big muscles of their bodies. I talked with a young girl the other night, a spirited young girl, a girl with the real fire of scholarship in her, carrying out in the present time in one of our laboratories a genuine investigation, with her heart set on going to Johns Hopkins next year to carry that investigation further. That girl could not pay a tuition fee of \$25 and stay in the University. She told me in all simplicity that she had moved out of her sorority because the expense was a little too high, and with two companions had taken up her residence in a little apartment where they could cook their own meals and supply their own necessities out of the few dollars of resources which they possessed. Tuition would mean a great obstacle, a great embarrassment, perhaps a real and

permanent hindrance in the lives of hundreds of young people of that character in the University of California. That is why we must hesitate, that is why I say we must hold the power which the Regents have to charge tuition in reserve, and we must not apply it unless it is essential, in order that students may not be turned away, in order that our instruction may not become debased, in order that the University of California may not become financially unsound. I believe the Regents of the University do not expect and do not desire to resort to this extreme power which they have. They turn to the State of California, to you and to the people generally of California, with confidence in their generosity. They believe in the hold which the University has acquired on the affections of the people of this State. They purpose to go on confidently and courageously with their undertakings, with the incurring of obligations, confident in the generosity of the people of this commonwealth, who have so far sustained the University and who will, we believe, sustain it forever.







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